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THE
MISSIONARY HERALD.

Vol. LXXXI.—OCTOBER, 1885.—No. X.

CLOSE OF FINANCIAL YEAR.—The receipts for the month of August from donations amounted to \$85,864.10, from legacies \$20,820.73, a total of \$106,684.83, a larger sum than was ever received before during the closing month of the year. The total receipts from these sources for the year amount to \$508,491.61, about \$58 more than those of the preceding year. The donations for the year were about \$6,000 less and the legacies about \$6,000 more than those of last year. While larger receipts would have enabled us to do a larger work, we feel that, in view of the financial stringency of the past year, this record is one that calls for devout gratitude to God and grateful acknowledgments to the friends of missions, who though crippled in their resources have not failed in their contributions. Now if we could receive a special thank-offering of about \$100,000, as an overflow of gratitude during the next Annual Meeting, we should commence the last twenty-five years of the century with good courage.

THESE FROM THE LAND OF SINIM.—The table given among the “Notes from the Wide Field” presents at a glance the condition of Protestant missionary work in China. The facts brought to light are unexpectedly encouraging. The communicants in the churches exceed twenty-six thousand, a number quite in advance of the estimate commonly made, and more than double the number reported eight years ago, at the Shanghai Conference of 1877. At the Mildmay Conference, held in London in 1878, Dr. Legge affirmed, in reporting 13,000 communicants, that it was fair to estimate four adherents for each one of these church members. On this basis, against the 50,000 souls who were then assumed as belonging to professedly Christian communities, we may now think of over one hundred thousand Chinese as standing in this relation. This is remarkable progress for any land, and is especially remarkable for China, where the people move so slowly. The increase in native assistants is also most hopeful, there being now 1,450 such Christian helpers in place of the 1,040 reported eight years ago. We may well thank God and take courage.

No announcement can be made, as we go to press, of any reduction in rates from any quarter to those coming to the Annual Meeting. The “cut-rates” which up to this time are in vogue, have rendered any arrangements with the companies impossible. Should rates be restored and any reduction be secured, announcement will be made through a directory to be sent to guests or in the weekly religious papers.

THE controversy between Spain and Germany in reference to the proposal of the latter power to assume sovereign rights over the Caroline Islands is an affair that deeply concerns the work of the American Board. It is difficult to imagine under what pretext Spain can claim any authority over these islands. Of the four groups which are commonly included in Micronesia,—the Caroline, the Marshall, the Gilbert, and the Ladrones Islands,—only the latter, on which at present there is no native population, can with any show of propriety be claimed as Spanish territory. For over thirty years the American Board has had missionaries in the Caroline and Gilbert Islands. A few German traders have had houses in each of the groups, but there has been no attempt on the part of any European power to assert sovereign rights in either the Caroline, the Gilbert, or the Marshall groups. The missionary vessel of the American Board has visited these groups annually, the natives on many of the islands have been brought under the influence of civilization and Christianity, schools have been established, and on some of the islands the whole population is found in these schools of instruction. Forty-five churches have been organized, with about 4,000 church members. On many islands wars have altogether ceased. German traders have derived some profit from the better condition of society and the more productive power of the people; but these groups owe nothing either to Germany or Spain. If it were the policy of the United States to annex territory in the Pacific, these islands would belong to our government on the ground of the benefits conferred upon them by our citizens. Above all things, no Roman Catholic power should be allowed to assume sovereignty over this group.

It is with sincere regret that we learn of the death of Mr. Egbert Cowles, of Farmington, Connecticut, whose name was mentioned in our pages last year in connection with the gifts of aged people for the building of the *Morning Star*. He lacked a few weeks of being one hundred years old at the time of his death. It will be remembered that he prepared with his own hands the helve of the axe which is now in the cabin of the *Morning Star*. The day prior to his death he spoke with his pastor concerning missions and the missionary vessel in which he was interested. It was his hope, as well as the hope of all who knew him, that he would be able to attend the approaching Annual Meeting of the Board. It certainly would have been a most interesting feature on the seventy-fifth anniversary of the organization of the Board to have had the presence of one from Farmington, who was a citizen of that place and nearly twenty-five years of age when the First Annual Meeting of the Board was held in a parlor of that town. A friend in Farmington writes of Mr. Cowles: "A more courtly gentleman you could scarcely find in all the land. He was tall, erect, and had he lived to attend your Anniversary he would have drawn as much attention, probably, as will Dr. Mark Hopkins, whom he slightly resembled."

THE condensed sketch of the American Board, given on page 386, was prepared with special reference to pastors and friends who desire, in connection with the approaching Seventy-fifth Anniversary, to have before them the main facts relating to its organization and work. It may be helpful to those who are to preach upon this subject either before or after the meetings at Boston.

A VOLUME entitled "Mission Stories of Many Lands," made up from the Young People's Department of the *Missionary Herald*, is now passing through the press and will be ready for sale by the time of the Annual Meeting of the Board. It will be a large and handsome volume of 400 pages, on the best of paper, profusely illustrated and finely bound, and will be sent by mail, postpaid, for \$1.50. Already a large number of orders have been received from not less than a dozen States and Territories, in response to a suggestion made a few months ago that such a volume might be issued. Orders may be sent to C. N. Chapin, No. 1 Somerset Street, Boston.

DURING the meeting of the Board, Room No. 14 Congregational House (third story), will be open to those who wish to examine or purchase the publications of the Board other than the periodicals. Here will be found the new volume of "Mission Stories of Many Lands"; the "Ely Volume: or, Missions and Science"; the Sketches of Missions; wall-maps, both on cloth and paper, and a variety of minor issues. The office of the *Missionary Herald* is in the same building, Room A, Somerset Street side, and the *Life and Light* and *Mission Dayspring* in Room No. 2 (second story).

It is impossible to tell as yet how much may be behind the reports which have been circulating respecting a new Moslem crusade, for the propagation of that faith in Africa. The section of the interior in which the new leader is said to be advancing, from the Western Soudan toward the Atlantic, is already in the main Mohammedan, and we apprehend that the banner of this rising prophet will be used chiefly to cover slave-catching parties. The spirit of the Moslem advance in Africa may be learned from a recent report sent by Dr. Schweinfurth, the eminent African traveler, in reference to the present situation in the regions of the Upper Nile, since the withdrawal of the English. Affairs are in a most lamentable condition. Dr. Schweinfurth states that the whole country is given up to the slave-traders. He quotes a letter from a fakir, written to the Mahdi, in which the following extraordinary language is used: "In the name of God, the merciful and compassionate! I have the honor to announce to you that we have captured a large number of female slaves as booty; 1,360 head of slaves have been sent to Shaka. Please God, all that can be got will be sent to Shaka by degrees, as captured." The spread of Mohammedanism means the subjection of the people to the rule of slave-traders.

THE International Missionary Conference at Niagara Falls, held in July, was a meeting of much interest and power. Some sixty missionaries, now or formerly connected with the several missionary societies of America, were present during the sessions and interesting addresses were made. The coming together for conference of so many persons who have labored for Christ in foreign lands cannot fail to awaken new interest in the work, both among the missionaries themselves and among the churches at home. An appeal was sent forth from this conference, which has been already widely circulated by the religious press, calling upon all Christians to unite in thanksgiving and prayer, and to make a deeper consecration of property and person to the work of preaching Christ throughout the whole world.

EXTENDED reports have reached us of an extraordinary flood which occurred in the vicinity of Osaka, Japan, the latter part of June and the first of July. A remarkable rainfall so raised the rivers that the larger part of the fertile valley between Kioto and Osaka was covered with water, and the rains continuing, fully two thirds of the city of Osaka were at one time submerged. Many of the people in the outlying villages were driven from one point to another, and the "Concession," upon which the foreigners live, was covered with water in some places from three to four feet in depth. Boats took the place of jinrikishas. It is reported that twenty-seven bridges within the city were destroyed, many of the streets becoming swift rivers. According to an account given by Rev. Mr. DeForest, the missionaries in the "Concession" were at one time in much peril, not merely of the loss of property but of life, and the women and children were removed to Kobe and other places. One pleasant feature, amid the sad experiences of the time, was the extreme kindness and courtesy shown by the officials toward the foreigners. Governor Tateno, of Osaka, and General Takashima, in command of the Osaka garrison, sent repeatedly to the "Concession," offering relief in every way, and placing at the disposal of the foreigners the hospital grounds in the highest part of the city. Providentially the rain ceased before the houses were undermined, and the subsidence of the waters enabled the missionary families to return to their homes. At a meeting of the foreign residents in Osaka, held after the flood had subsided, resolutions of thanks were passed and a communication sent to the Governor and the General in command, expressing in the warmest terms the gratitude of the foreigners for the kindness and aid shown them, and testifying to their high admiration for the unwearyed exertions and self-denial manifested by civil and military officials in their endeavors to save life and property. This flood seems to have extended over many portions of Japan, and it has desolated a large area. Lake Biwa, in the interior, was ten feet above its ordinary level. The estimates of the loss of lives and property vary considerably. The *Hiogo News* suggests that probably 15,000 lives and ten million dollars' worth of property were lost. Subscriptions are being raised throughout the Empire for the relief of the distressed and the official reserves of rice are now being used for the houseless poor. It is said by the *Japan Mail* that during a similar flood near Osaka, eighty-five years ago, the waters did not subside for a period of nearly five months. This sad disaster has had the effect of drawing the missionaries into closer relations with the officials and the people.

IN connection with the disaster above mentioned, the conduct of the Japanese Christians in and near Osaka was most commendable. Mr. DeForest writes that "one of the churches of Osaka carted five boats across a range of hills, launched them in the flooded fields, and brought away from the roofs and second stories of falling houses hundreds of half-starved people." Two other churches gathered about forty children and old women who had no place to lay their heads, and kept them till after the storm was well over. Contributions also came from various churches, the Kobe church giving over \$40. One Christian physician started a free hospital. This exhibition of Christian charity, it is believed, has made a deep impression upon the people.

WE are happy to learn of the organization at Chicago, June 25, of "The American Medical Missionary Society," for the purpose of aiding young men and young women in securing a thorough medical education so that they may be prepared for missionary service in foreign lands. The society is inter-denominational, like the Edinburgh Medical Missionary Society, yet does not desire to work independently of, but in co-operation with, any of the great societies now laboring in foreign lands. N. S. Davis, M.D., LL.D., is President, and H. Martyn Scudder, M.D. (206 28th Street, Chicago), is Secretary, of the organization. The educational societies connected with the several denominations afford needed aid to young men who are preparing for the ministry of the gospel. This society will afford similar aid to those who are not technically to be ministers, but who yet, like the Master, will devote themselves to the work of healing both the soul and the body. Such helpers in the missionary work are greatly needed, and we most heartily wish this new organization an abundant blessing in its efforts to raise up this class of laborers for Christ's service in foreign lands.

LETTERS from Mr. Walter at Benguela, West Africa, refer to the death of some, and the serious sickness of others, of Bishop Taylor's party now at St. Paul de Loanda. One of the party, Mr. Chatelain, had come to Benguela, being, as was supposed, in a dying condition, but after careful nursing by Mr. and Mrs. Walter, he recovered and was about to return to Loanda.

THE North China Mission again appeals for more missionaries, making a special call at this time for eight new men to sustain and enlarge the work in the northern province. They affirm that it would require thirty men to fully meet the opportunities now presented to them, but the eight are imperatively called for. Where are they? Let the Lord of the harvest be besought to send them.

THE difficulties with which the Japanese government has to contend in the suppression of the opium traffic are suggested by a fact which was brought to light at the wreck of the Pacific Mail steamer, the *City of Tokio*. There were on board the wrecked vessel, according to the *Japan Mail*, over 140 sets of apparatus for opium-smoking and a large quantity of opium in the possession of certain Chinese, who were proposing to smuggle these articles into Japan. The pipes and the opium were immediately confiscated by the custom-house authorities.

THE blessings which have come to India through English rule are not always appreciated by the people. They submit to foreign authority, but still approve of the practices against which civilization has protested. A missionary of the London Society reports that at the village of Takli the head-man recited to him an incident in his family history concerning the burning of the wives of several of the family who fell in battle. This was 150 years ago, and when the missionary asked this native if they would like to do this kind of thing now, with most serious earnestness he replied: "Yes, if you will give permission." Possibly the feeling that led to this utterance springs from the knowledge of the sad condition in which widows in India are now placed. They deem it better to die than live such wretched lives.

OUR COMING ANNIVERSARY.—WHAT WE MAY SECURE.

As this number of the *Missionary Herald* comes into the hands of its readers, many of them will be making ready for the approaching Annual Meeting of the American Board. It is to be a meeting of special importance as commemorating the completion of three quarters of a century in the life of this first purely foreign missionary society organized in America. Already there are assurances that the convocation will be exceptionally large, and there can be little doubt that the week will be crowded with meetings of unusual interest and value. In the review of what God has wrought within this period, and especially through this organization, for the opening of the world and the advancement of his kingdom, there will be enough to kindle to the utmost the enthusiasm of both speakers and hearers. He must be dull indeed, whether he stands on the platform or sits in the assembly, who will not be profoundly moved by the review of the past and the anticipations of the future which the occasion will suggest. It will be a time for praise and thanksgiving and for glad remembrance of the way in which God has led his people.

But is this all, or does it suggest all that may reasonably be looked for in connection with the approaching anniversary? We venture to ask all our friends to seek earnestly to make something more of it than an interesting and an enthusiastic meeting. May it not be, through God's grace and our earnest purpose, a mighty spiritual force for the uplifting of Christians to a higher plane of living and for their fuller enduement with power by the Holy Ghost? The supreme need in missionary, and indeed in all Christian, work is this power of the Holy Ghost in the hearts of men. Among the facts which will be brought to view as we assemble, will be some which will emphasize this need. It will be seen that, while God has opened many doors, those entered are largely outnumbered by those not entered. We count the converts by the score of thousands, while we can tell of hundreds of thousands—yes, millions—who have heard the gospel, but who do not accept it. The work of making known the gospel, slow though it be, is far in advance of results in the conversion of souls. It will be seen that the machinery is prepared for proclaiming the gospel in distant lands and that a good beginning has been made, but that the *power* is wanting which shall make men believe. From every mission of our Board comes up the lament that, while many will listen, few accept the truth. It is as a Chinaman laboring among his countrymen recently said: "Their hearts are very hard." The only power which can bring men to Christ is the power of the Spirit. We who believe that this Spirit comes as a divine energy first into the hearts of God's people made ready for him, and then moves, in response to their prayers and labors, on other hearts, no matter how widely separated in space—we ought to seek first of all for the indwelling power of this Spirit.

Shall it not be with this supreme purpose that we come together at our approaching meeting? It is once said of our Lord that "he returned in the power of the Spirit into Galilee." Cannot we come to our assembly in the same power of the Spirit? Or if we cannot bring the full blessing, shall we not come to seek it, and to receive it? We ask all Christians, whether permitted to join in our

assembly or not, to beseech God that the baptism of the Spirit may rest upon our convocation so that his people may be endued with power from on high. No lesser outcome should content us. This baptism will make a true missionary revival both at home and abroad, not only ensuring the needed supply of men and means, but multiplying converts everywhere. And so "the Lord God will cause righteousness and praise to spring forth before all the nations."

THE NATIVE SANDWICH ISLANDERS.

BY CAPTAIN C. E. DUTTON, U. S. A.

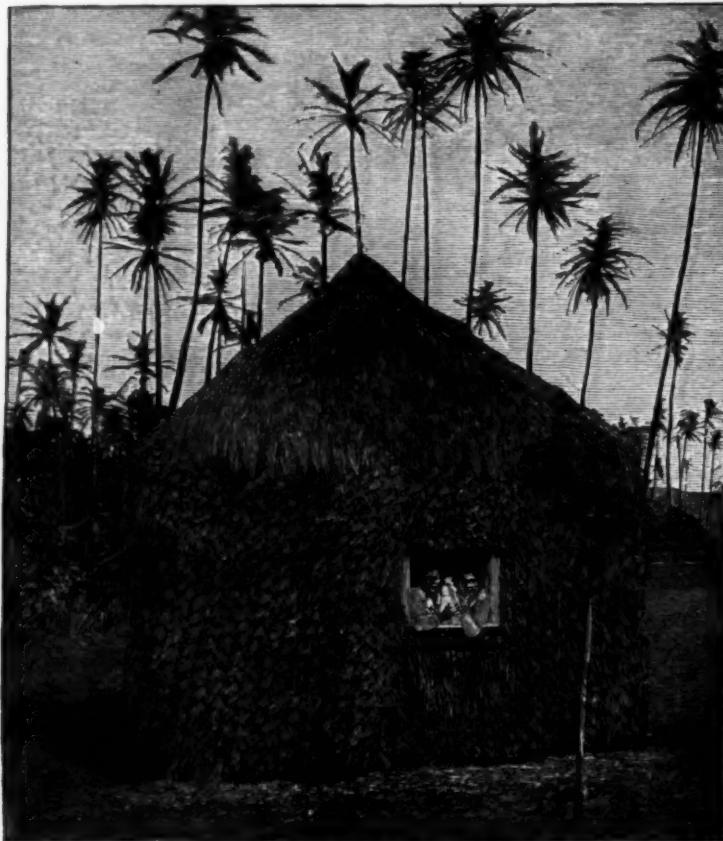
[The following statements concerning the present condition of the native population near Puna, Sandwich Islands, are taken from a report of Captain C. E. Dutton, of the United States Ordnance Corps, on the Volcano of Hawaii, printed in the Report of the Secretary of the Interior for 1883. Captain Dutton was engaged, under the authority of our government, in making a scientific examination of volcanoes, and for this purpose he resided for some time at Puna. The testimony here given to the effect of the gospel upon the native Hawaiians is incidental, but all the more valuable. For the use of the cut below we are indebted to the Department of the Interior.]

A LITTLE way off [from Puna] is a cluster of grass-houses, built in true native fashion except for the glazed windows, while among them is a white-painted board cottage and a little church, which also serves the purpose of a schoolhouse. It is hard to say whether these structures built in civilized fashion improved the prospect or not. They certainly seemed out of place in a region where everything else had the aspect of tropical barbarism. They served, however, to remind us that we were in a region where all that is horrible and hateful in barbarism has been supplanted by much that is good in civilization, by the reign of civil law, the security of life and property, and the establishment of peace.

There is no portion of these islands where so much of the primitive character of the Hawaiians is retained by the people as in Puna. The district is seldom visited by white people, and I am informed that only two families of whites reside there. The native population is somewhat scanty and has undergone a great decrease within the present century, as in all other parts of the island. This decrease, however, seems to be due more to the emigration of the inhabitants to the large towns, like Honolulu and Hilo, than to the ravages of those diseases which are supposed to be the prime cause of the decay of the Hawaiian race. Many of the natives also go to other parts of the island, where they obtain employment upon the plantations and in other occupations. But those who remain retain considerable of their primitive character, spending the day in lounging, fishing, and visiting, living in grass-houses and subsisting principally upon fish and poi. On the other hand, they are amiable, hospitable, and peaceful to the last degree. They have civilized clothing, but often, as a matter of preference, go about wearing a shirt and a malo. Probably in no part of the islands have the teachings of the missionary produced a deeper and more lasting impression. Their village has a church for its most conspicuous structure, and on Sunday all the natives go to church with *furore*. So intense is the sabbatarianism that I found considerable difficulty in avoiding arrest and prosecution for riding through one of their villages on Sunday with a pack-train.

I was much pleased at the comparative neatness and order of the grass-houses in which most of the natives still live. The furniture is simple in the extreme.

The floor is covered with mats woven of lauhala (pandanus) leaves, and are scrupulously neat. Tables and chairs are seldom used, except as luxuries. Food is eaten *à la turque*, the family sitting cross-legged around the dish of poi. Most households possess crockery, knives, forks, and spoons, but calabashes made from large gourds are still used, and "fingers were invented before forks." I spent an hour watching an old kanaka making a calabash, with as much delight



NATIVE GRASS-HOUSE, SANDWICH ISLANDS.

as when, an urchin of seven, I used to watch the cobbler mending a shoe or the wandering tinker grinding knives and scissors. Not a little suggestive were long rows of letters in their envelopes, stuck cornerwise into the slats to which the bunches of grass are tied to form the wall of the house. All natives of suitable age can read and write their own language, for education is compulsory. They correspond most vigorously, and the mail facilities are remarkably good, considering the scanty population and resources of the kingdom. Every week the post-

boy rides through from Hilo to Kau, via Puna and Kilauea, and back again. The saddlebags are full of letters and weekly newspapers from Honolulu, printed in the Hawaiian tongue. This does not sound very barbaric, and in truth the Hawaiian is in all essentials as well civilized as the poor people of England or America. He owns his property in fee; he makes laws, executes and obeys them; he reads and writes; he has but one wife; he tills the soil and tends flocks; sometimes he accumulates wealth and sometimes he does not; he makes his will in due form, dies, and receives a Christian burial. In no land in the world is property more secure; indeed, I have yet to learn of any other where it is equally secure from burglary, rapine, and thieving, or those subtler devices by which the cunning and artful succeed in getting possession of the property of the less astute without giving an equivalent. All this is seen in Puna, which is no doubt the most primitive district in all the islands. The few relics of barbarism remaining are of the most harmless description and probably as good for the Hawaiian as any civilized customs he might adopt in place of them, and certainly not inconsistent with all the comforts and blessings of good laws cheerfully obeyed and well administered.

CONDENSED SKETCH OF THE AMERICAN BOARD OF COM- MISSIONERS FOR FOREIGN MISSIONS.

FORMATION.—The American Board was organized at Bradford, Massachusetts, June 29, 1810. Prior to this a few local societies had been formed in New England with special reference to the needs of the neglected portions of our own country, including the Indian tribes, but no attempt had been made to send a missionary from America to any foreign land. For several years God had been moving the hearts of many individuals, widely separated, in reference to the needs of the distant regions of the earth. Samuel J. Mills (born April 21, 1783), whose mother had consecrated him in his infancy to missionary service, entered Williams College in 1806, and sought to awaken an interest in missions. During that first year a memorable missionary prayer-meeting was held by the students under the shelter of a haystack, to which they were driven by rain, and the impressions of that hour were so deep and led to such results that the spot where that meeting was held has been called the "Birthplace of American Missions." Two years later (1808), a society was formed in the college "to effect, in the person of its members, a mission to the heathen," but this organization was kept secret, "lest," as they said, "we should be thought rashly imprudent and should so injure the cause we wish to promote." Mills, Gordon Hall, and James Richards went to Andover Seminary and there met Samuel Newell, Adoniram Judson, and Samuel Nott, Jr., who were all of the same mind as to missions. After consulting with their professors at Andover, and others, particularly with Dr. Samuel Spring, of Newburyport, and the Rev. Samuel Worcester, of Salem, Mills, Newell, Nott, and Judson presented their request to the General Association of Massachusetts, which that year (1810) met at Bradford. Hall and Nott would have also appeared as desiring "to attempt a mission to the heathen," had it not been feared that so large a number of applicants would alarm those before whom they were to come. The Association commended the motives and plans of the young men, and under the lead of Messrs. Spring and Worcester organized the American Board "for the purpose of devising ways and means and adopting and prosecuting measures for promoting the spread of the gospel in

heathen lands." Nine commissioners were chosen, five from Massachusetts and four from Connecticut. It was not until two years later that a charter could be obtained from the State of Massachusetts. The petition was strongly opposed during two sessions of the Legislature, and the bill was more than once rejected. It was finally passed June 20, 1812.

FIRST DECADE, 1811-1820. — The First Annual Meeting was held at Farmington, Connecticut, September 5, 1810. Five commissioners present, with an audience of one person. A Prudential Committee of three was chosen. The Rev. Samuel Worcester was chosen secretary, which office he held for several years in connection with his pastorate at Salem. Until 1815 the Prudential Committee met from two to six times a year, as occasion might arise, at Hartford, Boston, Newburyport, Salem, Andover, or Charlestown. In 1815 they began to meet quarterly. The receipts for the first year amounted to \$999.52, and there being no prospect of securing sufficient funds to support the applicants for missionary service, Adoniram Judson was dispatched to England in January, 1811, to confer with the officers of the London Missionary Society (established 1795) in reference to joint support and direction of American missionaries. The proposal was courteously declined in the hope that these young men would be supported by their countrymen. The same year (1811), Jeremiah Evarts was chosen treasurer, and the fact was made public that Mrs. Mary Norris, of Salem, had bequeathed \$30,000 for foreign missions. The Board resolved to send out Judson, Nott, Newell, and Hall, to establish a mission in Asia. On the sixth of February, 1812, these four men and Luther Rice were ordained in the Tabernacle Church, Salem. Judson and Newell, with their wives, sailed from Salem, February 19; the other three, with the wife of Nott, from Philadelphia, a few days later. Reaching Calcutta June 17, 1812, Messrs. Judson and Newell were ordered home by the British East India Company, on the ground that their commercial interests would be jeopardized by an attempt to interfere with the religious faith of the Hindus. They went to the Isle of France, where Mrs. Harriet Newell died, November 30. Her spirit of consecration and her early death produced a profound impression, and served to awaken a deep interest in missions. During this same year Messrs. Judson and Rice changed their views on the subject of baptism, the former going to Burma and commencing a Baptist mission there. This event led to the formation of the American Baptist Missionary Union in May, 1814. Messrs. Hall and Nott, driven from Calcutta, reached Bombay February 11, 1813, and after negotiations extending over many months, permission was given them, December 22, 1813, to remain, and thus, among the Marathas of Western India, the first mission of the American Board in foreign lands was established. The Ceylon Mission was begun in 1816, in the northern island of Jaffna, on the arrival of Daniel Poor and four associates. During the same year a foreign mission school was established at Cornwall, Connecticut, with the design of educating heathen youth in this country, a plan which was abandoned in 1826. Missions were opened among the Cherokee Indians in 1817, and among the Choctaws in 1818. In 1819, October 23, seventeen persons, two of them ordained, sailed from Boston, in the brig *Thaddeus*, to begin a mission at the Sandwich Islands. Among the number were three native Hawaiians, educated at the Cornwall Mission School. On arriving at the islands it was unexpectedly found that the people had abolished idolatry and were ready to receive Christian teachers. Pliny Fisk and Levi Parsons sailed November 3, 1819, to commence a mission in Palestine. In 1820 the income of the Board, for the year ending August 31, was \$39,949.45, and the total receipts for the first ten years amounted to \$202,379.11.

SECOND DECADE, 1821-1830. — Early in this period revivals occurred in the Ceylon Mission, and at Brainard and other stations among the North American Indians. In 1823 the king of the Sandwich Islands, with twelve chiefs and about 200 other pupils,

were learning to read. The same year Goodell and Bird arrived at Beirut, thus commencing the Syrian Mission. In 1829 Bridgman and Abeel sailed for Canton, to begin a mission in China. In 1830 Eli Smith and H. G. O. Dwight conducted an exploring tour through Armenia and Persia, and their report awakened the greatest interest among the American churches. During this decade, aside from the revivals in Ceylon and among the Choctaw, Cherokee, Chickasaw, and Seneca Indians, there were signs of deep religious interest in the Sandwich Islands, where, at the close of this period, there were 900 schools and over 44,000 learners. In 1830 the receipts of the Board were \$83,019.37, the total amount for the decade being \$707,316.93.

THIRD DECADE, 1831-1840.—In 1831, Jonas King, who had previously spent a few years in Beirut, Smyrna, and the island of Tenos, commenced a mission to the Greeks at Athens. The same year Mr. Goodell removed from Malta, where he had been engaged in superintending the mission press, to Constantinople, thus commencing what is now the Western Turkey Mission. In 1831-33 the Cherokees and Choctaws were driven from their possessions in Georgia, and such as survived the hardships of the journey settled in the Indian Territory. There were four missions commenced in 1833, in Siam, Singapore, Persia, and at Cape Palmas, West Africa. The Madura Mission was begun in 1834, and the Zulu Mission, Southeastern Africa, in 1835. In 1834 William Arms and Titus Coan explored Patagonia but found no opening for a mission. Lyman and Munson, while seeking to establish a mission in Sumatra, were killed by the natives, June 28, 1834. A great revival occurred in the Sandwich Islands in 1837-38, over ten thousand persons having been received to the churches within twelve months. In 1839 there were 16,587 church members on the islands. In 1840 the receipts of the Board were \$241,691.04. The total receipts for the decade amounted to \$1,843,422.81.

At the close of this decade the Board had 25 missions, 9 of them among Indian tribes of North America. There were 134 ordained missionaries, 10 physicians, 35 other male teachers, printers, etc., and 186 female missionaries, including wives: a total of 365 laborers from this country. There were also 122 native helpers, 55 churches, 17,234 church members, and 21,606 pupils in schools. From the beginning the Board had sent out 694 male and female missionaries, and the missions had issued no less than 233,156,081 pages of printed matter.

FOURTH DECADE, 1841-50.—The visit of Mar Yohanan, of Persia, to the United States in 1842 in company with Dr. Perkins served to kindle great interest in behalf of the Nestorian and other missions. The same year the mission in Western Africa opened a station at the Gaboon, which the next year gave the name to the mission. In 1843-44 Secretary Anderson visited the missions in the Levant. In 1843 Dr. Marcus Whitman, of the mission to the Oregon Indians, led a large party of emigrants with wagons from the Mississippi River across the Rocky Mountains to Oregon, and thus practically secured to the United States a large and valuable territory. In 1845 the mission in China was divided into the Southern China and the Amoy Missions. The first Protestant-Armenian church was formed at Constantinople in 1846 and a widespread and hopeful reformation among Armenians accompanied and succeeded this event. In 1847 the Foochow Mission was begun by the transference of two missionaries from Siam, and the latter mission as well as that to Borneo were discontinued in 1849. During this period, at nearly every Annual Meeting, memorials were presented on the subject of slavery, growing out of the fact that there were slaveholders connected with the churches among the North American Indians. In 1850 the receipts were \$251,862.28, and the total amount for the decade, \$2,560,447.91. At the close of this period there were 24 missions, 157 ordained missionaries, 25 American teachers and printers, 204 female missionaries, including wives, 85 churches and 25,875 members.

FIFTH DECADE, 1851-1860.—In 1851 the Assyrian Mission was set off from the mission to the Armenians, having its central station at Mosul. In 1852 Messrs. Snow, L. H. Gulick, and Sturges commenced the mission in the Micronesian Islands. In 1853 the Board met for the first time beyond the Alleghanies, at Cincinnati, Ohio. The same year the Board declared that the Sandwich Islands had been "virtually Christianized." Up to this time 145 laborers, male and female, had been sent to these islands. There were then 26 churches, with a total membership of 22,236, the whole number received from the commencement being 38,544. In 1854 Secretary Anderson and Rev. A. C. Thompson were sent as a deputation to visit the missions in India, and the same year a mission was established in Shanghai, China. In 1856 the first *Morning Star* was launched, the children contributing \$28,505 for her construction and expenses. In 1857 the Dutch Reformed Churches, which had hitherto coöperated with the Board, amicably withdrew, in the hope of prosecuting foreign missionary work more vigorously under a Board of their own. Subsequently the Arcot and Amoy Missions were transferred to the care of the Reformed (Dutch) Board. At the Annual Meeting of 1857, Hon. Theodore Frelinghuysen resigned as President of the Board, and Mark Hopkins, D.D., was elected in his place. In 1859 the Cherokee Mission was discontinued. The "Jubilee Meeting" of the Board was held in Boston, 1860. The receipts for that year were \$429,799.08; for the decade \$3,318,748.29; for the fifty years, \$8,632,315.55. At the close of this period there were connected with the Board: 22 missions, 181 male missionaries (166 of them ordained), 195 female assistants (total Americans 376), 787 native helpers, 144 churches, 19,722 church members, and 10,615 pupils. During the half-century there had been sent out 415 ordained men, 24 physicians, 128 male assistants, 691 female assistants, making a total from the United States of 1,258.

SIXTH DECADE, 1861-1870.—In 1861 the missions in Turkey, called in 1857 the Southern and Northern Armenian, were divided into the Western, Central, and Eastern Turkey Missions, the Assyrian Mission being merged in the last named. In the same year Dr. Blodget removed from Shanghai to Tientsin, and in 1862 the name of the mission was changed from the Shanghai to the North China Mission. In 1866 Dr. Anderson resigned after thirty-four years of service as Corresponding Secretary, and Rev. N. G. Clark was elected in his place. The same year the first *Morning Star* was sold and a new one built. This second *Star* was wrecked in 1869 and a third vessel built in 1870. The Canton Mission was closed in 1866. The Board had been year by year withdrawing from the work for fifteen Indian tribes among which it had labored, leaving them to the care of Home Missionary Societies, until in 1867, with the exception of one missionary among the Ojibwas and one among the Senecas, its only mission among Indians was that to the Dakotas. The first missionary of the American Board to Japan sailed in 1869. In 1870 the two branches of the Presbyterian Church having been united, they felt that the time had come for a separate organization for prosecuting foreign missions, and as a church they amicably withdrew, though some members of that body have continued down to the present time to coöperate with the American Board. The receipts of the Board for this decade amounted to \$4,550,371.05, and for the last year of the decade \$461,058.42. At the close of this period there were 18 missions, 95 stations, 154 missionaries (143 ordained), 200 female missionaries, 1,095 native helpers, 238 churches, with 24,142 members.

SEVENTH DECADE, 1871-1880.—At the opening of this period five missions, the Persian, the Syrian, and Gaboon, and those to the Seneca and Ojibwa Indians, were transferred to the Presbyterian Board, and the Christianized Sandwich Islands were no longer reckoned as among foreign mission fields. The statistics of missionaries, churches, and members were thus largely reduced. In 1871 the missionaries of the Western Turkey

Mission who had been using the Bulgarian language were set off as the European Turkey Mission. At its Annual Meeting in 1871, the Board resolved to undertake missionary work in nominally Christian lands, and missions were established in Spain, Austria, Mexico, and Italy, the last named being suspended in 1874. In March, 1874, J. L. Stephens, missionary in Mexico, was assassinated. In the same year the first church of the Board in Japan was organized. In the year 1875-76, 1,504 persons were received to the mission churches. In 1876, the Rev. E. K. Alden became Home Secretary, and his predecessor, the Rev. S. B. Treat, who for thirty years had filled the office, died in 1877. At the Annual Meeting of 1877, at Providence, Rhode Island, the sum of \$48,000 was pledged, amid great enthusiasm, to meet the deficit of the previous year. The year of 1877-78 was one of severe stringency, making retrenchment necessary, but in 1879 an extraordinary legacy was received by the will of Asa Otis, amounting to about one million dollars. This bequest, at the Annual Meeting, was set apart for new missions, the enlargement of existing missions, and for educational purposes. The Rev. John O. Means was sent to Europe to make inquiries preparatory to a new mission in Africa, which resulted, in 1880, in the establishment of the West Central African Mission, in the expectation that its first station would be Bihé. The same year explorations were begun on the East Coast, toward Umezila's kingdom, but Mr. Pinkerton died on his way inland.

The receipts for 1880 were \$613,539.51, and for the decade, \$4,782,078.49. At the close of this period there were: 17 missions; 75 stations; 170 male missionaries (156 ordained); 246 female missionaries; 1,269 native helpers, 272 churches, with 17,165 members; 28,098 pupils in schools.

EIGHTH PERIOD, 1881-1885 INCLUSIVE.—The first year of this period witnessed the addition of over 2,000 persons to the mission churches of the Board. The missions to Shansi, China, and to Northern Mexico were established in 1882, and in January, 1883, the Dakota Mission was transferred to the American Missionary Association, this Association relinquishing its work in foreign lands. In the latter year a deputation from a special committee of the Board, also one from the Prudential Committee, visited Constantinople to inquire into matters connected with the Turkish Missions. The same year the proposed mission on the East African Coast was established at Inhambane. Secretary Means, who had had charge of missions in Africa and elsewhere, died December 8, 1883, and the next year the Rev. Judson Smith was chosen to fill the vacancy. The Hong Kong Mission, with special reference to Chinamen returning from the United States, was established in 1883, and the next year the Northern Japan Mission, with its centre at Niigata, was set off from the Japan Mission. With the Week of Prayer of 1884 a remarkable revival commenced in Japan, continuing even to the present time.

(The full summary for the seventy-five years will be given in our next number.)

PERIODICALS OF THE BOARD.—The first organ of the Board was *The Panoplist*, commenced in 1805, which in 1808 was united with the *Missionary Magazine* (established in 1803) and the double title was used until 1818, when the name was changed to *The Panoplist and Missionary Herald*. These publications were under private ownership. Two years later (1820), the first portion of the name was dropped and the *Missionary Herald* became exclusively the property of the Board and has so continued to this day. In 1841, *The Dayspring*, a small monthly paper for children, was established, which was continued until 1850, when its form was altered and its name changed to the *Youth's Dayspring*. This publication was discontinued at the close of 1855. In 1850 the *Journal of Missions*, in newspaper form, was begun, and was discontinued at the close of 1861. In 1882 a children's paper, the *Mission Dayspring*, was commenced by the American Board and Woman's Boards conjointly. In 1879, Rev. I. R.

Worcester, who for twenty-two years had been editor of the *Missionary Herald*, withdrew, and his place was taken by Rev. E. E. Strong.

WOMAN'S BOARDS CO-OPERATIVE. — Among the most efficient aids in the prosecution of the work of the American Board have been the Woman's Board of Missions, Boston, organized in 1868; the Woman's Board of the Interior, organized in 1869, and the Woman's Board of the Pacific, organized in 1873.

COLLEGES. — Among the higher institutions for Christian education, aiming always at the preparation of an Evangelical agency, the following may be mentioned: Central Turkey College, Aintab, established 1875; Armenia College, Harpoot, established 1878; Jaffna College, Ceylon, established 1877; Kioto Training School, Japan, established 1875; North Pacific Institute, Sandwich Islands, established 1877; Constantinople "Home," organized 1870. Besides these institutions, theological and high schools are connected with nearly every mission. Robert College, at Constantinople, though not formally connected with the Board, was organized through the influence of its missionaries in 1863.

MODE OF OPERATION. — The corporation of the Board consists of persons chosen by ballot and limited to 200 active members, at least one third to be laymen and one third clergymen. These corporate members elect annually its officers, including a Prudential Committee, consisting now of eleven members, which meets weekly on Tuesday afternoons. To this Committee the Board intrusts the direction of its operations, requiring of it an Annual Report. Honorary members, made so by a contribution of \$100 (or \$50 if clergymen), have the right to participate in all the deliberations of the Board, but do not vote.

Letters from the Missions.

Western Turkey Mission.

AWAKENING AND PERSECUTION.

MR. PIERCE, of Bardezag, reports a pleasing case of spiritual awakening among the Greeks, followed by a sad persecution under the leadership of one from whom Christian scholars would not have anticipated such conduct. Mr. Pierce says:—

"Some three or four miles from the city of Adabazar there is a village of about 300 houses, all Greek, the name of which is Sardoan. The people of the village have occasion to go to the city often on business, and, in this way, have made the acquaintance of several of our Protestant merchants, who are also in the habit of going frequently to the village for purposes of trade. Like true Christians, they carry their religion with them into their business, and, in the course of time, their influence began to be felt and to manifest itself. A Bible or two, then a hymn-book, a Testa-

ment, found their way into the village. Occasionally a villager would drop into the chapel when he happened to be in the city on Sunday; and, seeing him, the pastor would change from the Armenian to the Turkish language, so that the man might understand what was being said.

"In this way much good seed was sown. A year or more ago, one of their number, a young man, was received into the Adabazar church, who is proving himself to be an earnest, faithful Christian. Another, a leading man in the village, has also presented himself as a candidate for church membership, and will be accepted at the next communion, while several others are in a more or less hopeful state. No missionary had ever visited the village, nor had they ever had a Protestant service there. They attended the service of the Greek Church on Sunday morning, after which they would come together in the house of one of their number for

reading the scriptures, prayer, singing, etc. etc., with no thought or desire of separating themselves into a Protestant community. It was also the desire of the Adabazar brethren that they should not separate themselves from the old church, but work on in a quiet way so long as it should be possible for them to do so. I also fully sympathized with this idea and opposed any step which was likely to bring out opposition or persecution.

"But God's ways are not our ways. In a single day the aspect of the whole affair was changed, and that through the direct, personal influence of one concerning whom we had reason to expect better things. It was no less a person than *Bishop Bryennios*, Metropolitan of Nicromedia, the 'Eastern Divine,' concerning whom so much is being written just now. Two weeks ago, he went to Sandoan for a few days. Calling all those suspected of being 'Bible Readers,' he put to them such questions as these, which I have directly from the men themselves: 'What are you?' To the answer, 'I am a Christian,' he returned, 'What kind of a Christian are you? Are you Orthodox?' 'Yes, I am Orthodox.' 'Are you like me?' 'I don't know what you are.' 'Bring me one of those pictures; will you kiss that picture?' 'No; I can't do that.' 'Then get out of this; you are a Protestant,' etc.

"On Sunday morning, he preached in their church from this text: 'I am the light of the world.' The substance of what he said was that there are two gospels, one written and one spoken; we must keep the spoken as well as the written, etc.; the Sabbath was made for man, therefore it is not sin to work on Sunday in order to get a living, etc.; the Greek Church is an old, established church, while the Protestant Church is of yesterday. He then proceeded to instruct the priests not to baptize the children, nor to bury the dead of any of these persons; to turn them out of the church and to have nothing to do with them. The people should not give them salutations, nor accept theirs; they were bad men, etc.

"I am happy to say that these persons remained firm, and are ready to endure whatever of persecution may fall to them."

THE PLACE VISITED.

"On being thus turned out of the Greek Church, they naturally looked to Adabazar for sympathy and advice. The brethren there, at once, sent one of their own number to me, with the request that I visit the village, and, if possible, spend a Sunday with them. Accordingly I went, in company with several of the Adabazar brethren. During the evening, quite a number of men and several women came in, with whom we had a long conversation on religious subjects; and from them we heard the story of the Bishop's sayings and doings during his visit.

"On Sunday we held two regular services and had hours of religious conversation, singing, and prayer. Six or eight men with several women and girls were our audience. We found them very interesting persons and genuine seekers after the truth. There are six or seven families who may be regarded as Protestant; while many more are as yet undecided, waiting to see what will be the outcome of the present movement. Our visit was a great comfort and encouragement to the little flock, while, at the same time, it called out an expression of the feelings of opposition and persecution excited by the harangue of the Bishop. For no sooner did we begin to sing than a crowd of women, girls, boys, and young men began to collect about the door and to stone the house on all sides. This they kept up with more or less violence during the entire day. And when, toward evening, we went into the street to return to Adabazar, we were greeted on all sides with shouts and showers of stones, which were kept up till we were well out of the village. Fortunately for us a Turkish officer happened to be in the village, who exerted himself not a little to restrain the crowd. But for him, we should have suffered severe treatment in the street, as they had baskets of stones ready to hurl at us, and were only kept from so doing

by the threats of the officer, who also made good use of his stick."

THE "LOVERS OF INSTRUCTION" AT CESAREA.

An extended account of a society bearing the above name was given in the *Missionary Herald* for December, 1883, and the interesting movement has been referred to in subsequent numbers. The annual report of the Cesarea Station contains the following allusion to the society and its leader:—

"There has been in this city, for some sixteen years, a society working earnestly for the propagation of the gospel, but quite separate from the Protestant movement, and to some extent opposed to it, insisting that no political or ecclesiastical organization distinct from the Armenian community and church is either necessary or desirable. In our last report we said: 'We are now watching with interest the progress of events in connection with the congregation of enlightened Armenians in Cesarea. Within the last few weeks persistent and successful efforts have been made by the Armenian Church to disband their Sabbath congregation and to close their large and flourishing schools.'

"Further complaints secured the banishment of the leader of this movement, Dr. Avedis Yeretzian, to Angora. After being made a prisoner, but before leaving Cesarea, he made a written statement declaring himself a Protestant. About the same time thirty-seven of the leading men of the society did the same thing. Very soon their schools were reopened, but under Protestant protection. Dr. Yeretzian remained in Angora some six months, a prisoner at large, and then, without opposition, returned to Cesarea. He immediately renewed his labors, as preacher for the society, but this too was under Protestant protection. Every branch of their work seems to be in a flourishing condition. The intercourse between them and the Protestants has increased. A good many of those known as society men attend the Sunday morning service at the Protestant church and a good many Protestants attend a later service in the hall

occupied by the society. Thus the result of the severe opposition of leading Armenian ecclesiastics and others has been to bring the schools and the congregation under Protestant protection. At the same time the feeling of distrust or of opposition that existed between the society men and the Protestants has diminished very greatly, though it has not entirely disappeared. Practically this society is a second self-supporting Protestant congregation, sustaining well-attended weekday prayer-meetings, women's prayer-meetings, a Sunday-school, and two flourishing day-schools; and it has an average audience at its Sunday services of from four hundred to six hundred persons. Their zeal and success in raising funds for their necessary expenses are highly commendable.

"Not long since they held a meeting to make subscriptions to meet demands upon them for rents, schools, etc., and the amount raised that evening was £47. While free to admit that we have great anxiety about the final result of these efforts, we think there is reason to thank God and take courage. The strongest proof of this is in an official document of thanks sent by this society to the representatives of the Protestant church and community. That document closed with the following words: 'Respected Brethren, That there may be goodwill among all men, with one thought, one faith, let us beseech God that the gospel of Jesus Christ may be preached freely [that is, without hindrance], and that his peace may speedily be spread through all the world. Amen.'

Central Turkey Mission.

THE CENTRAL TURKEY GIRL'S COLLEGE.

THE report of this institution at Marash, under the charge of Misses Shattuck and Childs, gives a detailed account of the different classes under instruction and of the work accomplished during the year. There is much that is encouraging in the statements made. A few extracts only, relating to the religious condition of the school, can be given here:—

" From the lack of sufficient teachers to supply the needs of schools in Hadjin, Adana, and Marash, we seemed compelled to break the senior class for 1885, and four were sent out to teach for one year, while the other four remained to complete the college course. This was a trial to the entire class and but slowly accepted with a proper spirit. On October 8 school opened with our three college classes represented in the fourteen pupils, among whom were two graduates of Aintab Seminary, and one pupil from Adana—our first college students outside of Marash. A class of twenty-two was admitted to the preparatory department, several of whom were 'conditioned.'

" During the last term the school devotions have been in English; our family devotions and Wednesday evening prayer-meetings have, however, been conducted wholly in Turkish. Reports of sermons have been required every Monday morning, also regular reports of the *Avedaper*, our Turkish weekly paper, by the school. Our Sabbath evenings have been very pleasantly spent in recitation of scripture committed during the week. The aggregate of the first ten weeks was 1,529 verses, an average of about sixty apiece. All are expected to share in this exercise, though it is not made compulsory.

" We believe that all of our girls have begun the Christian life, and with some there has been a marked indication of growth in Christian character. Several have presented themselves for examination, and expect to unite with the church at next communion. We have been disappointed in the general influence of some of our older professing Christians and often pained at their conduct. They need a fresh baptism of the Holy Spirit. We feel that a marked influence for good has come through their Foreign Missionary Society. Studying about, and praying for, others less blessed than themselves has often brought a manifest blessing upon our girls.

" On the Sabbath of June 14 a congregation of not less than fifteen hundred listened to the baccalaureate sermon

preached by Rev. Simon Terzyan to our graduates in the yard of the Third Church from the text found in Ps. cxliv, 12. The following Friday, June 19, was devoted to the closing exercises of our school. Four hours of the morning were given to recitations in which the senior class had special opportunity given for review of their recent studies—algebra, 'Evidences of Christianity,' and the Epistle to the Hebrews. Their essays in the afternoon, the presentation of the diplomas to the class of four, the pleasing and instructive remarks of our visitors,—all were of the peculiar interest ever connected with the *first graduates* of a college. We trust that the blessings of the present may continue, and a widening influence for good extend through the future of the Central Turkey Girls' College."

AINTAB AND ADANA.

The Aintab Girls' Seminary, under the care of Misses Pierce and West, reports the graduation last year of a class of nine, six of whom were professing Christians. During the present year about fifty have been connected with the school, twenty-three of whom were boarders. The government for a time interfered with the erection of the new buildings for the seminary, but the injunction was finally removed, and the work of construction has gone on. There has been a spiritual awakening during the year, and nearly, if not quite all, the girls in the first and second classes are hoping in Christ.

The following extract from Miss Tucker's report on woman's work on the Cilician Plain brings to view some of the obstacles which have to be met and overcome in the elevation and christianization of women in the Orient. Miss Tucker is writing of affairs at Adana just before the beginning of the school year of 1884-85:—

" By October 10 enough had come in from vineyards and cotton gathering to warrant the opening of three girls' schools in the city. There were thirty children in the primary, twenty boys and thirty girls in the second grade, and forty girls in the intermediate department, on the first Monday morning. A good beginning!

"According to the previous station plans, doors stood open, and teacher sat ready, in one room of the mission-house, to receive candidates for the grammar school. Only two came. Disappointed, indeed, we were, after all the cries for higher girls' education in Adana. The teacher stayed by her two, ready to receive more; while Baron Avedis and I set out to visit all the families where there were eligible daughters. During the week we called at sixty houses, enlarging at each place upon the value of female education, and inviting pupils to the new school. We found, to our disgust, that girls whom we thought eligible for the school were also upon the 'matrimonial market.' They had, many of them, been at our school the previous year, and learned to read and write and add a little, and had memorized a few Bible stories and learned how to sew a little or do fancy work, and so thought themselves quite learned. Their mothers, utterly ignorant of books, thought them quite oracular, and inquired if we wished 'to make priests' of their children. Some were 'too large to be seen in the streets,' some were 'engaged,' or just going to be: that is to say, the doting father was negotiating with some unprincipled youth, offering various sums of money as dowry, to get him willing to take his dear daughter 'already too old to be sought in marriage,' having spent fifteen or sixteen tedious years in this weary world! Perhaps at that very moment the tender mother was expressing her attachment to her beloved offspring by conferring with some neighboring woman anxious to get a young bride into the house to do her washing, scrubbing, and other drudgery. The relation of the young bride to the mother-in-law is that of a menial to an exacting mistress.

"However, at the beginning of the second week we had eight, and on the third Monday morning we had nineteen, promising girls, though not all in the regular classes."

In contrast to this story of beginnings it is pleasant to read an item in a recent letter from Miss Tucker, in reference to

Marash, where, at the commencement of missionary labors, the outlook was no better than it was a year ago at Adana. The letter is dated Marash, June 1:—

"I came here to address the women of the three congregations in the First Church on Sunday. There was a congregation of about five or six hundred women present, and a more appreciative audience it would be hard to find. It is comforting and encouraging to see the bright, earnest, intelligent faces of so many women—the result of twenty years of hard missionary work. Last week they had an open meeting of a native missionary society that Miss Spencer helped in forming. Three of the married women read essays that would have done credit to women in similar circumstances in America. The homes here in Marash are far superior to those of any other city, town, or village that I have seen in Turkey. The Girls' College here is an ideal institution."

East Central African Mission.

A NEW STATION.

THE brethren whose headquarters have hitherto been at Mongwe, eighteen miles from Inhambane town, across the bay, have been much occupied in searching for sites for stations. The following letter from Mr. Osley, dated Kambini, June 3, explains itself:—

"The place where I write to-night is about ten miles west of Mongwe. A boat-ride across the bay, thence up a small river, brings us to the large kraal of Jogo's. With wind and tide in our favor the run can be made in less than forty minutes; but with an adverse wind and a receding tide it will take an hour or more to reach our landing-place. From Jogo's we have a walk of nearly two and a half miles ere we reach Kambini, where I have been for the last nine days. The ascent from Jogo's here is rather gradual. The land in this vicinity is rolling. We expect to pitch our tent on the brow of one hill: and in front of us there is another hill, and back of us a still higher ridge. The latter part of our route from Jogo's takes

us up the right bank of a small but very swift stream. I have visited the source of this stream several times and find it a large spring flowing out from a large bed of sandstone rock. There are a number of springs along this stream.

"I am busy planning to begin work among the natives of this vicinity. I have selected a site for a mission station about half a mile from the head of this stream. Here I find another large stream which will abundantly supply us with water. At present I am building a large circular native house, having a diameter of twenty feet. We intend to live in the native house till our other house is built. I don't think the native house and barrack will cost more than \$35. We expect to use the barrack for a schoolhouse and chapel, for the present. Should it be too small for a chapel, there are a number of large shade-trees which can be utilized for the purpose of preaching.

"Our location is not as high, perhaps by several hundred feet, as that selected by Mr. Wilcox for his station. Yet it is quite elevated—certainly several hundred feet above the level of the sea. And as there are no swamps near, I think we shall have good health. We have plenty of people here, good water, and moderately good land. Just now there seems to be abundance of food. The people are agricultural in their pursuits; yet there are a good many sheep and goats owned by them. There are very few of these people who can speak the Gitonga dialect of the natives around the Bay of Inhambane. The people call themselves 'Botswa,' and their dialect or language Shitswa. I think it will be more difficult to learn than the Gitonga, but I hope to find it more of a language than the Gitonga. The Shitswa is more closely allied to the Zulu than the Gitonga. I am hard at work making an English-Shitswa-Gitonga dictionary. While I intend to give most of my study to the mastery of the Shitswa, I don't consider it wise to stop studying the Gitonga, which I am just beginning to speak a little. I shall be constantly coming in contact with the Gitongas, and

may have an opportunity of preaching occasionally to them.

"For the next six months we expect to accomplish but little else than to gain a knowledge of the language and get an influence over the people, especially the children. In fact, I do not consider it wise for me to attempt to cultivate a large tract of land with native laborers. I am much more hopeful of the success of a school, composed largely of small boys and girls, than of one made up, for the greater part, of grown boys.

"The chief of Kambini has shown me a deal of kindness thus far, giving one of his huts to me, — and he has only two, — till I can build our temporary house. He is my chief workman on the native house I am constructing. He can speak Gitonga quite well, and comes often to our morning and evening prayers, conducted for the special benefit of the Gitonga boys who are working for me. He has already asked me to teach him to read. He is not more than thirty-five or forty years old. He has been to Natal, — at least he says so, — and has some idea of the work of a Christian mission. The people also seem glad to know that we are coming to teach them. I know not how much selfishness is concealed in the chief's seeming eagerness to have us come and live among his people. Time can only tell. We think we see the Master's hand leading us step by step. Now, that the clouds are beginning to lift themselves, giving us a stronger assurance of the Master's 'Lo! I am with you always,' we feel hopeful for the success of our work among this people."

West Central African Mission.

INTERCOURSE WITH KING KWIKWI.

LETTERS received from Mr. Sanders, at Bailundu, bring down the dates to May 21. It will be seen that while the words of the king are fair, no great dependence can be placed upon what he says. It would seem, however, that he has learned a lesson as to the duplicity of his Portu-

guese friends who have opposed the mission. Writing May 8, Mr. Sanders says:

"Yesterday, according to his promise, Kwikwi showed me the letter by which he supposed himself authorized and compelled to expel us. I expected to see something written by Braga but in no way implicating the governor of Benguela. The letter proved to be indeed from the governor, but with not the slightest allusion to us or our affairs. From it I judge that the *osoma* had sent a letter asking that a representative of the governor be located here, and also a priest. At least the governor said that he would fulfil his request in sending such here.

"I asked the *osoma* who read the letter to him. 'Braga's clerk,' he replied. Then I told him that there was not one word about us in the whole letter; that the governor had written one thing and Braga's man had told him that it contained things that were not in it; that at Bihé the *osoma* has men who can read and write, but as neither he nor his people can do so, Braga and his men had lied to him. Kwikwi was evidently much annoyed to find out these facts, as there was no escape from the conclusion that he had been completely fooled. Hence he changed the subject at once. Since we have sufficient proof as to the part Braga and the governor of Benguela had in the matter, I was glad to have the matter take the turn that it did, for it will probably make these people less easy to deceive again, and will also serve in the future to feather an argument in favor of education."

The following translation of a letter written at the dictation of Kwikwi by a young black, of Catumbella, has been received:—

BAILUNDU, May 20, 1885.

Messrs. Walter, Stover, and the others, American Missionaries,— I hereby inform you that in the past month I received an official letter from the Governor-general about your affairs, bidding that you be allowed to settle where you please. Hence I write to invite you back, since I have no fault to find with you. The excess was caused by my having been deceived. Since I have received this letter, I cannot be deceived again. Hence you will not have such trouble again.

OSOMA KWIKWI.

BAILUNDU SUPERSTITIONS.

Mr. Sanders reports what he saw of the dark superstitions of the people:—

"On Saturday, May 9, I went up to the *ombala* (king's residence), where they were engaged in the funeral rites of Bonge, who was *osoma* several years ago. Since his time Sacisende, Vasovava, Ekongo, and Kwikwi have 'mounted the stool.' Sacisende rebelled against this Bonge and when the latter saw that he had lost his power, he fled, 'instead of killing himself like a man.' Hence he was not buried in the *akokoto*, or sepulchres of the kings. These people think that their recent failure to get plunder was due to the wrath of this dead Bonge about his burial; so they have brought the box with his bones and put him with the other rulers. As it was evidently improper that two kings should be in the royal quarters at once, Kwikwi moved to one corner of the *ombala*, where he was to remain till the next day.

"The rites were similar to those practised on a smaller scale at most of their funerals. The box was hung on a pole carried by two men, and, as the assembled people danced and sang, the carriers were supposed to walk wherever the spirit of Bonge moved them to go. I told Chitwi, who was with me, that it was nonsense to think that it was the spirit that moved the pole. But he declared that it was the spirit, and said that when they have another funeral at Chilume they will let me take one end of the pole as soon as the spirit takes hold to move it, and then I will be convinced and agree with them. I said that as soon as there shall be another missionary to take the other end of the pole, I shall be very glad to try the experiment.

"After a good deal of singing and dancing Bonge ran the end of the pole into a fence that was in his way to the graveyard of the kings, and they immediately tore a gap for him to pass. Then there was a scramble for the flesh of an ox that had been sacrificed to him. The young men, being the nimblest, got the lion's share, which seemed to grieve greatly a few of the elders. In the excitement of

the moment each thought of the meat, but no one of the hide that should have been taken off and buried with the remains. Hence the old men who had charge of the ceremonies became wrathy, and between it all they nearly had a free fight. Finally Bonge ran the pole into the fence that incloses the burial-place, so they again made a gap and sent him in.

"On the same day Kwikwi urged me a long time to give him cartridges for a shotgun of ours that he has. Finally he offered a load of wax if I would get him some. When I had refused all his entreaties, he comforted himself with the remark that he would send down to Braga who would supply him. He went on making himself out to be so innocent that at last I told him that he need not think that I took any stock in such talk from him, as I had not yet forgotten what he said to me when he sent me from his camp. This closed his mouth, temporarily, I presume. It is of no use for us to flatter ourselves that these people are going to refrain from begging and demanding presents out of a sense of shame. When I declare that we will give no more presents, they assent; but I hear them remark that we will come to it at last."

Japan Mission.

HOW A NEW CHURCH WAS BUILT.

A BRIEF account of the organization of this church at Nagahama was given in the last *Herald* by Mr. Learned, but these additional particulars forwarded by Dr. Gordon will be welcomed:—

"One of the class of thirteen theological students who were graduated from our Kioto school just a year ago went at once to Nagahama, on the northeastern shore of Lake Biwa; and a few weeks since, in accordance with his urgent request that as many as possible of the teachers of the school to which he declares he owes the best part of his life should be present at his ordination, several of us went to Nagahama. To lose as little as possible from school, we make the trip at night. An hour's ride on the cars brings us to Otu,

where at ten o'clock we take the little steamer which crosses the lake to the place of our destination, nearly fifty miles away.

"At Otu we are joined by some of the Japanese pastors and delegates from the churches; with them we go 'second-class,' which means sitting or lying on the floor in a small room with twenty or thirty other passengers. The night is dark and rainy, and the floor hard, but not too hard for a nap of an hour or two. Five hours' ride brings us to Nagahama at three A.M., and as we near the shore scores of lanterns, mostly carried by hotel-runners, light up the darkness. Among them, however, we see some with red crosses on them, and we soon learn that they are the lanterns of Christians who have come out this dark rainy night to welcome us. Although the crosses are Greek rather than Maltese, we who have just been reading Dr. E. E. Hale's little book are thrilled by the thought that here, in this interior town of Japan, are those who in self-forgetfulness are serving others 'for the love of Christ,' and we gladly and gratefully accept their kind service. After another short sleep on the floor of the hotel to which we were guided, we repair at an early hour to the church, for the examination of the candidate."

NAGAHAMA.

"Nagahama is situated at the point where the railroad from the west coast of Japan touches Lake Biwa, and though not large, is quite an important centre for Christian work. It is eight or ten miles from Hikoné, and members of that church began five or six years ago to preach in Nagahama, and as a result, about three years ago eight persons professed Christianity and became members of the Hikoné church. But little progress was made, however, either in members or in faith and doctrine till Mr. Hori went there a year ago. The work there has, however, been self-supporting from the first, and illustrates the way in which our young men frequently encourage their people to financial independence. He began work there with only five or six dollars a month, which is about the earnings of an ordinary

day-laborer. As the number of hearers increased, his salary increased, so that at the time of ordination it was ten dollars. Now it is \$12.50. The Christians here recently had a very rich spiritual blessing, the effects of which were visible in all the proceedings.

"The council was organized at nine A.M., and was found to consist of sixteen delegates representing ten different churches, and of one missionary, two others arriving in time for the afternoon services. The council convened in the 'temporary church,' which is simply an ordinary Japanese house with the 'insides' taken out. Most of the people sat on the floor in usual Japanese style, but the delegates were honored with backless benches covered with red woolen blankets.

"The pastor of the Third Church, Kioto, was made moderator, and the examination, which lasted two hours and a half, was conducted almost wholly by the Japanese. As illustrating its nature, a few questions may be quoted: 'Would you say that the Bible is God's revelation, or do you prefer to say that it *contains* a revelation?' 'Do you believe in verbal inspiration?' 'Were the "brothers of the Lord" *real* brothers?' 'What is the meaning of 1 Peter iii, 19, 20?' 'Of 1 John iii, 9?' 'If the soul had a beginning, shall it not have an end?' 'Do you believe in future probation?' 'In an intermediate state?' 'Is prayer heard because it is a part of the divine decrees?' 'May there rightly be eternal punishment for the sin of a brief moment?' 'Are baptized infants church members?' 'How much time do you spend daily in private prayer?' 'In what respects are you superior to your church members that you should be put over them as pastor?'

"The council voted the examination satisfactory, and in the afternoon the church was organized, and the pastor ordained in the presence of a small but very attentive audience. The church numbers about thirty members, and is the sixth organized in connection with our mission since January, an average of one a month.

"In the evening several sermons were preached, in a small theatre, to a miscellaneous audience of two or three hundred. Taking a walk in the evening, I spoke to a stranger of the Christians of the place. He spoke very highly of them, but said for himself he found the temptations of the world too strong for him to embrace so pure a religion. At ten o'clock we took the return steamer, and by seven o'clock the next morning were at home again."

KOCHI. — A HAPPY FAMILY.

Mr. Atkinson sends a report of two extended visits recently made by him. The first was at Kochi, a large castle town on the southern side of the island of Shikoku, distant from Kobe about 140 miles. Mr. Atkinson spent three weeks in this city in 1878, preaching nearly every day, and since that time until the present year the people have only occasionally been favored with the presence of a Christian preacher. Some months ago a theological student from Kioto was induced to go to Kochi as an evangelist, where he has had much encouragement. Mr. Atkinson found an interested body of believers and inquirers, and on Friday and Saturday, May 29 and 30, "theatre meetings" were held with an audience on the first day of 400, increasing the second day to 500. The preaching began at two P.M., ending at six P.M., with the usual after-meetings at the lodgings of the missionary. Among the incidents connected with these meetings, the following is of special interest:

"During one forenoon a service of some moment to the family of my host was held in the upstairs room of the storehouse. A married son, now at home, has been a great trial to the whole family. He has been a prodigal son in more ways than was the one of the Gospels. During these days of service the whole family has been deeply interested, their first interest having been awakened previously, and last night the father could not sleep. This forenoon he invited these brethren and his son into the storehouse for quiet, and then opened his mind about his personal and

family troubles. The young man, when his turn came up, took a lofty position and declared himself free from all blame; but, after a course of reasoning, he admitted his wrongdoing, and asked his father to forgive him. Father and son both were so manifestly under the influence of the truth, and of the Spirit of God, that prayer was suggested as the most fitting exercise of the hour. Both father and son, for the first time in their lives, prayed, and with sobs and tears confessed their sins and expressed their thanks. When the knowledge of what had occurred reached the mother and daughter-in-law the whole house was filled with a happiness that had never been known before. The words of the Saviour to Zacchaeus seem the only fitting ones to apply: 'This day is salvation come to this house.' The several members of the home seem as though they cannot render enough service to me to express their gratitude and joy."

CHURCH ORGANIZED AT FUKUOKA.

The other journey which Mr. Atkinson reports was to Fukuoka, on the island of Kiushiu. An account of a previous visit to this place was given in the *Herald* for August last. Arriving at Fukuoka on Saturday, June 6, the succeeding day was devoted to the organization of the church and the ordination of Mr. Fuwa. Mr. Atkinson writes:—

"The church building was not quite finished, but we used it. The forenoon was given to the examination of the pastor-elect, Mr. Fuwa. The members of the church to be organized were also questioned as to their articles of faith, their financial ability to support a pastor, and their intended relation to other churches. In the afternoon I baptized twenty-two adults; these, and four who united by letter from other churches, were then organized into a church. After this Mr. Fuwa was ordained as pastor. Then came the communion service, which closed the long afternoon service. In the evening three addresses were made by Japanese pastors, and the day brought to a happy close—a harvest day, indeed.

"The forenoon of Monday was given to rest and the afternoon was filled with a theatre preaching service. My address came after the audience had been listening four hours, yet the attention was unflagging. These theatre or mass meetings are a peculiarity of evangelistic work in Japan. Street-preaching is not convenient, and, in fact, would hardly be allowed. The theatres are always thronged when Christian preaching is announced. Persons becoming interested there afterward find their way to the usual place of Christian assembly. I enjoy speaking to these Japanese audiences."

Writing at a later date (July 15), Mr. Atkinson reports that the Sabbath after he left Kochi, thirteen were baptized; and that an invitation reaches him to visit the place again, as several more desire baptism.

FAVOR OF OFFICIALS.

Mr. Gaines writes from Kioto, July 10:

"It is pleasant to know that our Kioto school is receiving attention from officials high in authority. On the occasion of his recent visit to Kioto, Count Ito visited the school, in an informal way, and sent his request to see the teachers at his own rooms. Accordingly, four of the American and one Japanese teacher called upon him, and were given an audience of a few moments one morning. He entertained them with tea; asked each one, in good English, how long he had been in the country, and then talked in Japanese with Mr. Ichihara, in regard to the attendance, studies, etc., and especially how many of the students adopted our religion. All his questions were met with the utmost frankness in regard to religious instructions, influence, etc. Indirectly, such notice must be of great advantage to the school.

"Just now there is serious and widespread distress on account of the great floods that have brought ruin and death to so many. There is one redeeming feature about this, and that is the way in which the unconverted Japanese and the missionaries have been brought together. The officials took away the missionary families

by night from their exposed dwellings to places of safety and fed them bountifully, while thousands of the poor Japanese were dying. The gratitude of the rescued missionaries is unbounded; while, no doubt, the Japanese were only too glad to have an opportunity to show kindness to those whose disinterested acts of charity they have had many instances of late to know about. Most foreigners had already contributed to meet the needs of the poor sufferers in the Osaka district before the great calamity fell upon the city."

Northern Mexico Mission.

ENCOURAGEMENT AT PARRAL.

MR. CASE writes from Parral: —

"At the end of our first six months we find the work grown upon our hands and into our hearts in a way we had not dreamed. Instead of one service each Sabbath for the Mexicans, we now have two, and to-morrow (Wednesday) evening we are to hold our first weekday meeting for prayer. Crowds continue to gather at our services. Many listen with apparent interest, and nearly always there are some who remain to converse after we have closed. There are others, however, who come only with the design of making disturbance, and we have decided that hereafter it will be best always to secure the presence of a policeman. We endeavor to make our services attractive, at present spending nearly one half of the time in singing. We carefully avoid any mention of the Roman Church, but simply read from the Word of God, and in few words try to impress its truth and importance upon their attention. I am astonished to find how many there are glad to buy Bibles and tracts, and who express themselves pleased with what they read. But at the same time they do not want others to know. Not for the world would they be seen taking a seat inside our chapel, but they will stand outside the window and listen.

"During the month of April I sold thirty-one Bibles, twenty-one New Testaments, twenty-four portions, and over four

thousand pages of tracts, besides distributing, without money, to many who desired and were unable to buy. We are very happy to be permitted thus to scatter the Word of the Kingdom. We know that some seed at least will fall on good ground.

"Since the trip made by Mr. Eaton and myself to Santa Barbara I have made a second visit, and was well received. I found that the old town had been much stirred up by our first visit. Brother Eaton's sermon, the singing, the Bibles and tracts, started a ripple upon the surface of religious thought there. The ripple is growing larger, and I believe that in time it will grow into a wave of reformation. I am planning to make trips to the old city as regularly as possible, so as to follow up the advantage already gained there."

Writing at a later date (July 15), Mr. Case speaks of the eagerness on the part of the people for the establishment of a school, and calls for a teacher to aid in the work.

Hong Kong Mission.

JOURNEY TO YEUNG KONG.

MR. HAGAR has spent much time of late in the interior, first at Kwong Hoi, where he passed two weeks with his helpers in the study of the Scriptures and in evangelistic work, and afterward at Yeung Kong. Of his tour to the latter place he writes: —

"In company with one helper, one colporter, and my faithful body-servant, I undertook a journey into a region which I had not yet visited, although my attention had been drawn thither for more than a year. All the reports from this region were excellent: that the people were not rude to the foreigners; were ready to buy the books, and that Cantonese was principally spoken there. I had previously sent two men to make inquiries about the renting of a house for a chapel. Their account was also favorable in regard to a station in Yeung Kong, and they knew of some houses that might be leased for the holding of religious services.

" Labor in this region is higher than elsewhere, no doubt owing to the large emigration to foreign countries. Indeed, nearly the whole of the four districts, San Ning, San Ui, Hoi Ping, and Yan Ping, are affected with the emigration fever, and from these four districts men go to America, chiefly to British Columbia, to the Sandwich Islands, Peru, Australia, Malay Peninsula, Japan, Shanghai, and even to London. The men from these districts who have never been abroad are few in comparison to the whole population.

" We do not propose to avail ourselves of sedan-chairs, as we are quite sure that we can walk as far as any Chinaman, and on the road we wish to have the opportunity of selling books and entering the temples to talk to the people. Our journey lies across several mountains and on the height of one of these we find a Buddhist temple with two priests, who kindly invite us to enter and rest ourselves. While there we are able to speak a few words for Christ. Most of these priests speak a pure Cantonese, and we are well understood. Their shaven heads and string of beads impress us with their devoutness, even if connected with much of superstition. They treat me with the greatest consideration, though they do not speak their real sentiments to me, but when I have turned away they tell my helper that foreigners have no such thing as the 'five relations.' My faithful helper tries to set them right on these points and then we are off to Sha Lan, our first halting-place where we had thought of opening a station. It is the principal market town of quite a large section of country, and the people appear quite friendly. Just as soon as we entered I was besieged on all sides; and, though weary, I spoke twice during the remainder of the day, after having walked nearly twenty miles on foot, sold books, and conversed with several Chinese. A friendly man sat down by me and talked of America. He has been there and seems to have been kindly treated.

" The following day is market-day, and we are glad to greet a Christian helper who has recently returned from the Sand-

wich Islands, where he has done effective work. Formerly he bore a good testimony for Christ in China, and during his two years in the Sandwich Islands he maintained the same earnest, Christian character. I am quite favorably impressed with this place, and hope that in time we may open some work here. Our landlady's son is a farmer, and he has already obtained some knowledge of the scriptures. I found in his possession a book that had been given to him by one of my colporters, and he was digging away at the characters to get at their meaning."

Passing on from Sha Lan, through the market town of No Ma, the people came out to see whether the stranger is a man or a spirit. Nevertheless, many buy books and tracts. At No Ma the father of a Christian helper in California is met, who acts in a specially friendly way. On reaching Yeung Kong, Mr. Hagar writes:

" We are pleased with the people, and, though some rude language is indulged in, they are quite civil. The women interest us very much, for few of them bind their feet. I did not see one with bound feet. I ascended a neighboring hill and looked at this walled city of Southern China. To the south flows a large stream into the Pacific, upon the banks of which are numerous villages; to the east the mountains rise in their grandeur, clothed with the verdure of a Chinese spring. To the west are also numerous villages and fields, but it is at the north that our eyes behold the greatest number of villages, the country being well watered by a large river, upon which considerable traffic is carried on by means of Chinese boats. It is on this same stream further north that another large city, almost the size of Yeung Kong, is situated, bearing the name of Yeung Ch'un. On one evening we had a visit from a Buddhist priest who would like to give up opium-smoking, but the habit has a terrible hold upon him. He is somewhat interested in our books and asked a great many questions, such as: ' Do you have to pay any money to become a Christian? Must you give up opium-smoking? What must one do after

he accepts Christ?" He came several times to see us, and though when he heard he must not worship his ancestors he seemed to be staggered, and kept aloof from us, I hope that he may yet be won to the truth."

Mr. Hagar afterward visited Yeung Ch'un, the population of which, aside

from numerous adjacent villages, he thinks must exceed 60,000, possibly 100,000, souls. On coming back to Yeung Kong he succeeded in disposing of many books, and with deep convictions of the importance of the place, he left the colporter there and returned to Hong Kong.

Gleanings from Letters.

John Howland, Guadalajara, Western Mexico.—In Chapala there has been considerable persecution. The house was stoned one night—hard enough to break open the heavy shutter. Later, one of our workers was attacked in the outskirts of the village by a crowd who threw stones down from an overhanging cliff. The same day a large crowd attacked the house twice, once while the mayor was in it, he being unable to restrain them. Since then it has been more quiet, as the names of several were sent to the mayor with the statement that if there is more trouble these men will be followed up by the law.

George Constantine, Smyrna, Western Turkey.—We are still watched with a jealous eye; our audiences are closely scanned and dealt with in private; everything that can be done, without an open violence, is done to destroy our influence. The archbishop is preaching every Sunday and *fitte* day; also the archbishop of Cesarea, who is visiting here, preaches every Sunday. Two other bishops, who were here a while ago, were also pressed into the service of preaching. A lady in the neighborhood has opened a Sunday-school, and a high-school teacher is doing the same, while a society of over two hundred members has been formed in order to provide regular preaching in the city. So you see that some good comes even from the opposition. Our services also are well attended and cases of personal interest are not wanting. The Greek work is growing much faster than we can manage it, and we feel very much the need of help. We take a deep interest in the

mission-school and try to push the Greek department in it all we can. Pray, do not let God's people forget us in their prayers. We need one thing more than any other—and that is a *mighty revival*!

C. C. Tracy, Marsovan, Western Turkey.—On July 7 we had one of the most pleasant festivals we have ever enjoyed. It was the occasion of the graduation of nine young men from the high school. They delivered their orations in Armenian, Turkish, Greek, and English, with perfect freedom, and with fervor and eloquence, calling forth much applause from the great audience. After receiving their diplomas, and listening to several speeches, one of themselves proposed a rousing round of applause for the American Board, which had established this school. Three cheers were given with enthusiasm, and rolled out well, you may believe. You can imagine how happy we are in the righted relations now existing between us and our native brethren. We have good hope that every member of this class is a Christian; all but one are church members.

F. T. Shepard, M.D., Aintab, Central Turkey.—The most interesting occasion of the week of annual meeting was the celebration of the Lord's Supper upon Sunday, June 28, in the First Church, the Aintab churches uniting in the service. Mr. Christie preached the sermon. There were, by a careful estimate, nearly 1,000 communicants present, and the hour was a very precious one to us all. My heart has not been so uplifted since I came to Turkey. It was the first time for over ten

years that the First and Second Churches of this place had united in observing the sacrament of the Lord's Supper.

J. P. Jones, Madura, India.—I have begun this week a new work at the South Gate of this city. This gives us a start in the only quarter of the city not hitherto occupied by us. I trust that the school now opened there may soon develop into, or give rise to, a congregation, and that grow into a church. It will be a happy day when we can see the four gates of this heathen city protected by four Christian churches; and I do not think that that day is in the far future either. The growing earnestness of the Christians and their increased efforts for the evangelization of the town and district are strong grounds for this hope. I have now three Sunday-schools in connection with my Hindu schools in the city, and I am glad to say that they are largely attended and that the interest of the boys in the lessons is very pleasant and encouraging to behold.

Henry P. Perkins, Tientsin, North China.—As to the results of the French war, they will no doubt be salutary. The Chinese are, by these lessons, quite as much as by any other way, coming to find that there is a world outside of the Great Middle Kingdom and that they *must* come into conflict with this other world—at least so long as they are unprepared for it. Already we are hearing of railroads as really preparing, and that means more in changing the old into the new here in China than any other thing,

for it means the opening of the coal-mines, and coal means steam instead of human muscle. It also means far more, namely, the quickening of the slumbering mind by intercommunication as well as by trade; and I do not doubt that before many years there will go to Christian lands the same call, and even with greater earnestness, that is now heard from Japan, for Christian teachers and leaders.

Henry Blodget, D.D., Peking, North China.—The treaty of peace with France is signed. The robbery has passed into law. The French have made the Chinese feel that force has prevailed over right; and again in their intercourse with Christian nations they are obliged to submit to things against which every instinct of justice and right revolts. What will the end of such things be? In the distant future will there come a day of reckoning?

Miss Kate C. Woodhull, M.D., Foochow.—The first of May I opened a dispensary in a house where one of our day-schools is held. We did this as a temporary arrangement. I have a medical vocabulary now, that serves me in ordinary cases, and manage very well in my dispensary with the help of our lady teacher, who does not know any English. She can often understand me when the patients cannot. My sister and I have both been encouraged the past week by noticing that the study of the language is somewhat easier; that we can remember the characters with less effort, and understand a little better.

Notes from the Wide Field.

AFRICA.

THE London Missionary Society has received news of the launching of their iron steamer, the *Good News*, on Lake Tanganyika. Many of the fittings were either lost or failed to reach the lake, and much extra work was required. But on the third of March the riveting was completed and all was in readiness. The natives could not believe that the boat could be launched or that it would float upon the water. One hundred men, however, were ready to haul upon the ropes if their assistance was required, but the craft glided swiftly upon the ways without their help, and is now ready for service on this inland lake of Africa. The excitement of the natives, it is

said, baffled all description, and during the whole day they kept up their singing, and shouting, and dancing, and firing of guns. P. S.—We regret to learn, as we go to press, that the engineer of the *Good News*, Mr. Roxburgh, died May 18.

AMERICAN BAPTISTS ON THE CONGO.—The Deputation sent by the American Baptist Missionary Union, consisting of Rev. Messrs. Judson and Loughridge, in the expectation that they would make thorough explorations of the Congo River, have concluded, after reaching England, that a thorough tour of investigation would require more time than they have at command. They have seen the English Baptist missionaries from the Congo and missionaries of the Livingstone Inland Mission and consulted with Mr. Stanley, and, deeming the information already secured sufficient for their purpose, they propose to return without visiting the Congo.

THE ROMANISTS AT UGANDA.—We notice that, at a meeting of the Geographical Society of Paris, a statement was made that since the death of Mtesa the Roman Catholic priest, Lavinjac, who has recently been made a bishop, has resolved to return to Uganda to take the superintendence of the Roman Mission there. It will be remembered that the Romanists withdrew prior to Mtesa's death, leaving the English Church missionaries alone. The reason for their return seems to have been that the new king, Mtesa's son, was once their pupil, and they hope through his influence to secure a footing in the kingdom.

THE UPPER ZAMBEZI.—News from M. Coillard, of the Protestant Evangelical Mission of Paris, has been received up to the beginning of the present year. Great political changes have happened since his previous visit. The king of the Barotse in these regions had been obliged to flee for his life. A new king was elected, Akufina; and after he was securely seated on his throne, he sent for M. Coillard to take up his abode within his kingdom.

NORTH OF THE CONGO.—Rev. Mr. Grenfell, of the English Baptist Society, reports the exploration made by him of the Mobangi River, which enters the Congo a little southwest of the point where the great river crosses the equator. The Mobangi was not explored by Mr. Stanley, though it comes from a region which is now a blank on our African maps. Mr. Grenfell ascended the river over three hundred miles, finding it a magnificent stream, full of islands, its banks more densely populated than any section of the Congo of equal extent. The journey was made in the missionary steamer *The Peace*.

INDIA.

THE THEOSOPHISTS.—Since the exposure of the fraudulent transactions of Madame Blavatsky in connection with the Theosophical Society of India, her friends have declared that she was ready to prosecute her opponents before the courts on a charge of libel. Those who had made the exposure challenged such prosecution. Certain friends took up the challenge and the prosecution was begun, and there seemed some hope of putting the woman who has been characterized as the "champion impostor of the age" upon the witness stand. But she suddenly thought better of the matter, and left for England, and her friends have been compelled to withdraw the prosecution. The full weight of the charges now rests upon this woman and her associates, who have attempted to attack Christianity under the guise of introducing a more spiritual religion. As the *Church Missionary Intelligencer* says: "It has been notoriously an antagonistic movement to Christian missions and to Christianity itself." To all right-minded men there was something farcical about the movement from the beginning, and its exposure and utter collapse are matters for congratulation.

CHINA.

SINCE THE TREATY OF PEACE.—The London Missionary Society has favorable reports from China, indicating that the treaty of peace with France may bring greater

prosperity to the Christian churches in China. One missionary reports: "Where last year we were exposed to insult and ill-treatment, we are now invited to the ancestral temples and market-places and find everywhere many people ready and attentive to hear us and to buy Christian books." At Peking there were full congregations in the street chapels. At Shanghai six persons have recently been baptized.

PROTESTANT MISSIONS IN CHINA.

So far as we know, no tables have been issued giving the summary of converts in Protestant missions in China, since the publication of the report of the Shanghai Conference of 1877. The following table has been compiled chiefly from the last annual reports of the several societies, though in a few cases the figures given by Grundemann, in the *Allgemeine Missions-Zeitschrift*, have been used where our reports were defective. For the number of missionaries connected with different organizations, we are indebted to the *Chinese Recorder* for November-December, 1884.

AMERICAN SOCIETIES.	MISSIONARIES. ¹	NATIVE HELPERS. ²	COMMUNICANTS.
A. B. C. F. M.	44	58	1,175
American Presbyterian	55	213	3,277
Baptist	15	92	1,411
Reformed (Dutch)	6	20	758
Protestant Episcopal	15	60	326
Methodist Episcopal	39	201	2,242
Southern Baptist	14	26	611
Methodist Episcopal, South	21	26	158
Southern Presbyterian	11	5	65
American Bible Society	10	—	—
Woman's Union Mission	3	—	—
Seventh-day Baptist	2	6	18
Total American	235	707	10,541
BRITISH SOCIETIES.			
London	28	66	2,924
Church Missionary	27	170	2,318
Baptist	10	18	994
English Presbyterian	30	73	3,105
United Presbyterian of Scotland	7	17	306
Church of Scotland	3	2	20
Presbyterian Church of Ireland	2	—	(?) 26
Wesleyan	17	40	625
Methodist New Connection	6	57	1,186
Church of England (S. P. G.)	7	—	38
China Inland	113	100	(?) 1,100
United Methodist Free Church	3	—	276
Society for Promotion of Female Education	2	—	—
British and Foreign Bible Society	13	53	—
National Bible Society of Scotland	4	22	—
Unconnected	6	—	—
Canadian Presbyterian	2	29	1,128
Total British	280	647	14,044
CONTINENTAL MISSIONS.			
Basle	17	53	1,521
Berlin	3	37	119
Rheinische	3	6	60
Berlin Foundling Hospital	6	—	—
Total Continental	29	96	1,700
Grand Total, 33 Societies	544	1,450	26,287

¹ This column gives the male missionaries (married, 307; single, 103), together with 134 unmarried female missionaries. If to these are added the wives of missionaries, the total of foreign laborers is 657.

² Including pastors, preachers, catechists, male and female teachers, and Bible-women.

MADAGASCAR.

REV. J. PEILL reports a marked change as having taken place in a town which, as the residence of one of the most famous of the Malagasy idols, was regarded as sacred, and on that account there has been a superstitious opposition to the entrance into the place of any European missionary. The town is Ampárafaraváto, and seven churches of the neighborhood joined in the service, in which Mr. Peill participated with the acquiescence of the people of the town.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the American Board. (See page 384.)

For the Micronesian Mission, that at the present time of threatened peril no group of those far-off islands may become the scene of conflict; that, while devout thanks are rendered for the success which has attended missionary labor there, earnest supplication be offered in behalf of the fruits of that labor, and the furtherance of the good cause till all the islanders shall hear and receive the gospel in its purity; that the Mystery of Iniquity may not be permitted to seize upon the heritage; that no rulers of earth may become a terror to good works, but only to the evil; that the counsel of any Ahirophel may be carried headlong; that, as the powers that be are ordained of God, they may be ruled by God for the advancement of his kingdom; that the *Morning Star* may not be molested; that the Most High may so preside over all cabinet counsels and all armaments, as to make international strife and the wrath of men to praise him. Missionaries and native Christians in that distant and lonely region should be specially commended to him who is the confidence of all the ends of the earth; that wars and rumors of war may not distract nor endanger them; that wherever the sword is borne it may be in the cause of the right. We do well now particularly to pray for kings and for all that are in authority, that our beloved friends and their converts may lead a quiet and peaceable life in all godliness and honesty; and that Messiah may ere long have dominion from sea to sea and from the river to the ends of the earth. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him.

DEPARTURES.

August 18. From San Francisco, Miss Eliza Talcott and Miss V. A. Clarkson, to rejoin the Japan Mission.

September 2. C. P. W. Merritt, M.D., and wife, to join the North China Mission; and Rev. James B. Thompson, to join the Shanse Mission.

September 5. From Boston, Rev. H. M. Bridgman, returning to the Zulu Mission.

ARRIVALS AT STATION.

August 28. At Constantinople, Miss Electa C. Parsons and Miss Rebecca G. Jillson. (Miss Jillson's name was misprinted in announcing her departure last month.)

MARRIAGE.

August 20. At Fitchburg, Mass., Rev. William O. Ballantine, M.D., of the Maratha Mission, to Miss Josephine L. Perkins, of Fitchburg.

ORDINATIONS.

June 3. At Oberlin, Ohio, Mr. James B. Thompson, of Oberlin Theological Seminary, under appointment as missionary to Shanse, China.

June 17. At Kobe, Japan, Doremus Scudder, M.D., of the Northern Japan Mission. (The exercises were half in English and half in Japanese.)

ARRIVALS IN THE UNITED STATES.

August 22. Rev. C. W. Kilbon and wife, of the Zulu Mission.

August 23. At Boston, Rev. J. K. Browne and wife, and Rev. W. C. Dewey and wife, of the Eastern Turkey Mission.

August 26. At New York, Miss Phoebe L. Cull, of the Western Turkey Mission.

August 29. At New York, Miss C. H. Pratt, of the Eastern Turkey Mission.

September 4. At New York, D. M. B. Thom, M.D., and wife, of the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Sketch of the Origin and Work of the American Board. (Page 387.)
2. Awakening and Persecution in Western Turkey. (Page 392.)
3. An Armenian Society in Cesarea. (Page 394.)
4. A Girls' College in Central Turkey. (Page 394.)
5. King Kwikwi in West Africa. Bailundu Superstitions. (Page 397.)
6. New Station in East Africa. (Page 396.)
7. A Tour in Southern China. (Page 402.)
8. How a New Church was Formed in Japan. (Page 399.)
9. Progress on the Island of Shikoku, Japan. (Page 400.)
10. Protestant Missions in China. (Pages 407 and 479.)

Donations Received in August.

MAINE.

Aroostook county.	
Patten, Cong. ch. and so., for W. W. Sleeper, from old friends,	7 00
Sherman Mills, Washburn Memorial Cong. ch.	5 00—12 00
Cumberland county.	
Cape Elizabeth, South Cong. ch., Mrs. A. E. D.	2 00
Falmouth, 1st Cong. ch.	24 00
Gorham, 1st Cong. ch.	33 45
Minot Centre, Cong. ch. and so.	40 00
Portland, 2d Parish ch., 250; do., "C.," 2.	252 00
South Freeport, Cong. ch. and so., to const. Rev. Collins G. Burnham, H. M., 35.96; Rev. H. Hale, 5.	60 26
Standish, Cong. ch. and so.	12 00
Woodfords, Cong. ch. and so.	24 00—447 72
Kennebec county.	
Winthrop, Henry S. Loving,	5 00
Lincoln and Sagadahoc counties.	
Bath, A member of Winter-st. ch.,	5 00
Thomaston, Cong. ch. and so.	10 00
Waldoboro', 1st ch. mis. circle,	1 50
Woolwich, Cong. ch. and so.	10 00—26 50
Oxford county.	
Bethel, 2d Cong. ch.	16 00
Gilead, Cong. ch. and so.	6 00—22 00
Piscataquis county.	
Brownville, Cong. ch. and so.	10 00
Somerset county.	
Norridgewock, Cong. ch. and so.	33 00
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	21 00
Waldo county.	
Camden, Elm-st. Cong. ch.	12 00
Washington county.	
Princeton, "A gift from a friend,"	2 00
Robbinston, Cong. ch. and so.	10 00—12 00
York county.	
Alfred, Cong. ch. and so.	38 00
Kennebunk, Union Cong. ch.	46 47
Lebanon, Cong. ch., by Rev. J. T. Closson,	36 00
Wells, 1st Cong. ch., 38; 2d Cong. ch., 20.	58 00
York, 1st Cong. ch.	47 00—225 47
Danville Junction, A friend,	1 80
	828 48

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingbury, Tr.	
Fitzwilliam, Cong. ch. and so.	26 92
Jaffrey, Cong. ch. and so.	36 91
Keene, 2d Cong. ch., m. c.	20 50

Marlboro', Cong. ch. and so.	14 70
Troy, Trin. Cong. ch.	7 00
Winchester, Cong. ch. and so.	37 50—133 53
Coös county.	
Dalton, Cong. ch. and so.	6.75
Mrs. Nancy K. Stone, for W. C. Africa, 5; Rev. J. P. Stone, for Shansi Mission, 5.	
Lancaster, Cong. ch. and so.	16 75
	22 00—38 75
Grafton county.	
Bath, Cong. ch. and so.	16 00
Bethlehem, Cong. ch. and so.	25 00
Hanover, Cong. ch., Dartmouth College, 150; Dartmouth Y. M. C. A., 15.	
Littleton, Cong. ch. and so.	165 00
West Lebanon, C. H. Dana,	58 50
	25 00—289 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	43 52
Bedford, "Jay,"	2 00
Brookline, Cong. ch. and so.	8 37
Hancock, Cong. ch. and so.	25 00
Hudson, Cong. ch. and so.	4 00
Mason, Daniel Goodwin,	5 00
Milford, Wm. Gilson,	10 00
Mount Vernon, Cong. ch. and so.	17 00
New Ipswich, Cong. ch. and so.	2 60
Peterborough, Union Evang. ch.	15 00—132 49
Merrimac county Aux. Society.	
Concord, G. McQuesten,	10 00
Northfield and Tilton, Cong. ch. and so.	
Penacook, A friend,	50 00
Suncook, Mrs. E. G. Green,	5 00
	5 00—70 00
Rockingham county.	
Derry, A friend,	10 00
Exeter, Miss E. A. Chadwick,	25 00
Hampstead, Cong. ch. and so.	29 00
Newmarket, T. H. Wiswall,	10 00
North Hampton, Cong. ch. and so.	17 25
Plaistow and North Haverhill, Mass., Cong. ch. and so., 183.93; Mrs. Gyles Merrill, 50.	
Seabrook and Hampton Falls, Cong. ch. and so.	33 93
Stratham, Cong. ch. and so., 39; do., A friend, 5,	6 00
	44 00—375 18
Stratford county.	
Centre Harbor, Cong. ch. and so.	10 00
Ossipee Centre, Cong. ch. and so.	7 09
Sanborought, Cong. ch. and so.	15 00
Wolfsborough, 1st Cong. ch., 45.25; Rev. S. Clark, 5.	
Sullivan county Aux. Society.	
Meriden, Cong. ch., m. c.,	
	7 40
	1,129 19

Donations.

[October,

Legacies.—Wolfborough, Mrs. Cordelia B. Clark, by N. T. Brewster, Adm'r,

200 00
1,339 19

VERMONT.

Addison county.

Cornwall, Cong. ch. and so. 40 00
Ripton, Cong. ch. and so., 6; Rev. Moses Patten and family, 20, 26 00—66 00

Bennington county.

Bennington, Income of Norton Hubbard scholarship, for Ahmednagar Theol. Sem'y, by Mrs. C. H. Hubbard, 40; Albert Walker, 10, 50 00
Bennington Centre, 1st Cong. ch., to const. R. W. ROBERTS and MARY S. WEEKS, H. M. 383 00—253 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.

Lyndon, 1st Cong. ch. 26 00
St. Johnsbury, North Cong. ch., 230; do., "H. F." 500; do., "S. F. S." 15; Thaddeus Fairbanks, 1,000; From the estate of Erastus Fairbanks, by Horace and Franklin Fairbanks, Ex'r's, 500; Miss S. T. Crossman, 7, 3,561 00

St. Johnsbury Centre, 1st Cong. ch. 5 00—2,393 00
Chittenden county.

Burlington, 3d Cong. ch. 100 00
Richmond, Cong. ch. and so. 45 00
Williston, Cong. ch., m. c. 5 40—150 40

Franklin co. Aux. Soc. C. B. Swift, Tr.

Enosburgh, Cong. ch. and so. 83 00
Georgia, Cong. ch. and Sab. sch. (of wh. for work of Rev. A. W. Clarke, Austria, 20), 28 80—51 80

Grand Isle county.

Alburgh Springs, Cong. ch. and so. 12 75
South Hero, Cong. ch. and so. 7 50—20 25

Lamoille county.

Cambridge, 1st Cong. ch. 30 00
Johnson, Cong. ch. and so. 30 00
Stowe, 1st Cong. ch. 31 00
Wolcott, Cong. ch. and so. 8 44—103 44

Orange county.

Newbury, 1st Cong. ch., to const. Rev. Wm. F. ENGLISH, H. M. 70 00
Strafford, Cong. ch. and so. 50 00
W. Randolph, Cong. ch. and so. 28 00—148 00

Orleans county.

Greensboro', Cong. ch. and so. 45 15
Holland, Cong. ch. and so. 8 34
Newport, Cong. ch. and so. 95 80—82 29

Rutland county.

Benson, 2 00
Hubbarston, Cong. ch. and so., 6; Mrs. Elias Lincoln, 10, 16 00
Middletown Springs, Cong. ch. and so. 10 00—28 00

Washington county Aux. Soc. G. W. Scott, Tr.

Montpelier, Bethany Cong. ch. 65 05
Northfield, Cong. ch. and so. 17 85—82 90

Windham county Aux. Soc. H. H. Thompson, Tr.

Bellows Falls, 1st Cong. ch. 13 46
Brattleboro, Cen. Cong. ch., 55; do., m. c., 21, 13; Saxon's River, Cong. ch. and so. 76 13
30 00—119 59

Windsor county.

Norwich, Cong. ch. and so. 12 00
Rochester, 1st Cong. ch. 17 30
Worstock, Cong. ch. and so. 26 15—55 45

3,453 12
35 00
3,488 12

Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r,

MASSACHUSETTS.

Barnstable county.

East Falmouth, Cong. ch. and so. 13 26
Falmouth, 1st Cong. ch., 13, 50; A friend, a thank-offering, 25, 38 50
Waquoit, Cong. ch. and so. 11 00
West Harwich, Mrs. Annie Collins, 2 00—64 76

Berkshire county.

Housatonic, Cong. ch. and so. 50 00
Lee, 1st Cong. ch. 900 00
Sheffield, Cong. ch. and so. 11 50
Stockbridge, A lady friend, 2 00
Williamstown, 1st Cong. ch., 34, 05; "Some of the Lord's tithes," 10, 44 05—1,007 55

Bristol county.

Rehoboth, Cong. ch. and so., with other dona., to const. F. A. Bliss, H. M. 60 00

Brookfield Asso'n. William Hyde, Tr. Brimfield, 1st Cong. ch. 31 60
North Brookfield, 1st Cong. ch., 100; Mrs. Hannah M. Nye, 10, 110 00
Oakham, Cong. ch. and so. 60 00
Spencer, A friend, 25 00
Ware, Wm. Hyde and family, 1,000 00—1,226 60

Dukes and Nantucket counties.

Nantucket, Dean A. Walker, 20 00
West Tisbury, Cong. ch. and so. 10 00—30 00

Essex county.

Andover, South ch. 150 00
Methuen, Cong. ch. and so. 38 59—188 59

Essex county, North.

Amesbury, Cong. ch. and so. 22 80
Bradford, 1st Cong. ch. (of wh. from Bradford Academy, 40), 88 70
Georgetown, Memorial ch. 30 00
Groveland, Cong. ch. and so. 18 50
Ipswich, Linebrook ch. 28 10
Merrimac, Cong. ch. and so. 100 00

Newburyport, Prospect-st. Cong. ch., to const. Rev. PALMER S. HUBBERT and CHARLES H. MEADER, H. M. 158 46
West Newbury, 1st Cong. ch., 8, 75; D. L. Goodrich, 10, 18 75—459 31

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.

Rockport, Cong. ch. (of wh. 50, legacy from a friend of missions), 75 97
Salem, A deceased friend, 45 00
West Boxford, Cong. ch. and so. 9 47—130 44

Franklin co. Aux. Society. Albert M. Gleason, Tr.

Bernardson, Miss M. L. Newcomb, for native catechists in India, a thank-offering for the seventy-five years of the Board, 750 00

Conway, Cong. ch. and so. 75 72
Deerfield, Orth. Cong. ch. 34 28
East Hawley, Cong. ch. and so. 6 00
Greenfield, 2d Cong. ch. 225 00

South Deerfield, Cong. ch. and Sab. sch. 42 89
Wendell, Cong. ch. and so. 10 00
Whately, Cong. ch. and so. 44 50—1,139 39

Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee, ad Cong. ch. 30 17
East Granville, Cong. ch. and so. 13 00
East Longmeadow, Cong. ch. and so., 10, 12, 11, T. P. C., 2, 29

Holyoke, 1st Cong. ch. 30 68
Longmeadow, Ladies' Benev. Soc'y, 23 35
Ludlow, Cong. ch. and so. 20 05
Monson, E. F. Morris, 200 00
Palmer, 2d Cong. ch. 15 00

Springfield, Oliver ch., 21; A friend, 1,000; Rev. T. H. Hawks, 10; A. C. Hunt, 10; J. Merrill, 3; Thos. K. Baker, 1, 1,045 00

Westfield, ad Cong. ch., 119, 27; H. Holland, 5; Income of N. T. Leonard scholarship, for student in Eastern Turkey Mission, 5, 129 77

West Springfield, Mittenague Cong. ch., 47; Park-st. ch., 25; Ashby Sch. and Charitable Fund, by Samuel Smith, Treas., 100, 172 00—1,590 96

Hampshire co. Aux. Society.

Amherst, "C.," 40; Marshall Henshaw, 10; Rev. Geo. Lyman, 3, 53 00
Belchertown, Cong. ch. and so. 93 00

Greenwich, Cong. ch. and so. 37 16
Hadley, Russell ch., m. c., 18 44
Northampton, Elmwood Benev. Soc'y, 175; A friend, 200; A friend, 100; An old missionary, 50, 495 00

Plainfield, Cong. ch. and so. 50 00

Southampton, Cong. ch. and so.	64 48	Worcester co. South Conf. of Ch's.
South Hadley, 1st Cong. ch.	26 00	William R. Hill, Tr.
Westhampton, Cong. ch. and so.	34 50	Douglas, Cong. ch. and so.
Williamsburgh, Cong. ch. and so.	50 00	Millbury, 2d Cong. ch., 100; Thank-offering, 10.
Two friends,	11 00	Whitinsville, Cong. ch. and so.
Middlesex county.	832 58	1,992 98-2,132 76
Auburndale, Cong. ch. and so., 75;	230 23	16,806 25
do., m. c., 130-23; "H.", 25;	28 74	
Concord, Trin. Cong. ch.	7 96	
Everett, Cong. ch. and so.	202 17	
Framingham, Plymouth Cong. ch.	37 26	
Hopkinton, Cong. ch. and so.	18 50	
Lexington, Hancock ch.	112 50	
Lincoln, 1st Cong. ch.	35 47	
Lowell, Eliot ch.	65 00	
Newton, ad Cong. ch.	30	
Newton Centre, Arthur Cooley,	10 00	
Reading, A friend,	150 00	
Somerville, Franklin-st. ch.	278 82	
South Framingham, So. Cong. ch.	32 92	
Waverly, Cong. ch. and so.		
Winchester, 1st Cong. ch., 56-13;		
do., Int. on legacy of D. N. Skillings, 200; Rev. E. B. Palmer, 5.	261 13	
Woburn, North ch. and so.	9 54-1,450 44	
Middlesex Union.		
Lancaster, Evang. Cong. ch., 63-48;	114 60	
Edward Phillips, 21,123	10 00	
Leominster, "A."	25 00	
Littleton, Otis Manning,		
North Leominster, Cong. ch. and so.	7 85-157 45	
Norfolk county.		
Braintree, South Cong. ch., 28-37;		
1st Cong. ch., m. c., 17; Storrs Ladies' Foreign Miss'y Soc'y, 50	95 37	
Brookline, "E. P."	1 00	
Cohasset, 2d Cong. ch.	200 00	
Holbrook, A friend,	190 00	
Hyde Park, 1st Cong. ch., 26; do., m. c., 26,12,	52 12	
Medfield, Cong. ch. and so.	5 00	
Quincy, Ev. Cong. ch., m. c.	17 00	
Randolph, 1st Cong. ch.	115 50	
South Weymouth, ad Cong. ch.	46 00	
West Medway, Cong. ch. and so.	16 30	
Wollaston, Cong. ch. and so.	5 50-653 79	
Old Colony Auxiliary.		
Fairhaven, 1st Cong. ch.	38 50	
Lakeville, A friend,	2 00	
New Bedford, 1st Trin. ch.	149 10	
Wareham, Cong. ch. and so.	30 00-213 60	
Plymouth county.		
Abington, 1st Cong. ch.	26 87	
Brockton, Porter Evang. ch., with other dona., to const. EDWARD M. PARKER and WILLIAM BALCH, H. M., 36-80; A friend, 3,	80 80	
Hanson, Cong. ch. and so.	6 92	
Middleboro', Central ch.	5 82	
Rockland, Cong. ch. and so., 75;	80 00	
Miss M. N. Shaw, 5;	8 00	
Scituate, Cong. ch. and Sab. sch.		
Scotland, Edith Leonard,	5 00-222 41	
Suffolk county.		
Boston, Mt. Vernon ch. (of wh. from "T. T. H.", 500; Old South ch., 800; ad ch. (Dorchester), 460-61; Winthrop ch. (Charlestown), 240-29; Park-st. ch., 62; Central ch., "H. E.", 50; "L. T. B.", 200; J. P. Nichols, 12; Rev. Edward Strong, D.D., and wife, 25; "W." (Roxbury), 25; Thank-offering, to prevent a debt, 5; "G. T. P.", 5; B. Durant, 5; A. W. and L. C. Clapp, 5; Box in Cabinet, 1,07,	3,395 97	
Revere, Cong. ch. and so.	22 74-3,418 71	
Worcester county, North.		
Ashburnham, 1st Cong. ch.		
Worcester co. Central Ass'n. E. H. Sanford, Tr.	40 83	
Holden, Fulpit supply,	5 00	
Princeton, Cong. ch., m. c.	85 93	
West Boylston, 1st Cong. ch.	33 15	
Worcester, Plymouth Cong. ch., 125;		
Summer-st. ch., 7; Philip L. Moen, \$1,500,	1,632 00-1,756 08	
Worcester co. South Conf. of Ch's.		
William R. Hill, Tr.		
Douglas, Cong. ch. and so.	29 78	
Millbury, 2d Cong. ch., 100; Thank-offering, 10.	110 00	
Whitinsville, Cong. ch. and so.	1,992 98-2,132 76	
Legacies. — Danvers, Rufus Putnam, by Charles S. Nichols, Adm'r, 300 00		
Easthampton, Emily G. Williston, by M. F. Dickinson, Jr., Ex'r, 1,000 00		
Nahant, Henry Knox Thatcher, by E. B. Hinckley, Ex'r, in part, 15,000 00		
Newton Highlands, Rev. Geo. N. Anthony, by D. B. Goodale, Ex'r, 50 00-16,350 00		
		33,156 25
RHODE ISLAND.		
Little Compton, United Cong. ch.	17 00	
Newport, United Cong. ch. (of wh. from "T. T. H." to const. JOHN W. SHERMAN, H. M., 100),		
Providence, Central Cong. ch., 1,767;	154 00	
Union Cong. ch., 1,442-28; Pilgrim Cong. ch., 150; Geo. H. Corliss, 500; Nancy Marsh, 2; Z. Williams, 1,	3,862 28-4,033 28	
CONNECTICUT.		
Fairfield county.		
Bridgeport, A member of Park-st. ch.		
Brookfield Centre, Cong. ch. and so.	15 00	
Danbury, A thank-offering,	20 00	
Darien, Cong. ch. and so.	5 00	
Sherman Cong. ch. and so.	60 00	
Stratford, Cong. ch. and so., 37-50;	17 00	
do., m. c., 10; Oronoque, m. c., 5;		
the above, with other dona., to const. WM. B. COGSWELL, H. M.	52 50-169 50	
Hartford county. E. W. Parsons, Tr.		
Granby, South Cong. ch., 6,58; 28;		
Cong. ch., 5,60,	12 18	
Hartford, Roland Mather,	1,000 00	
Kensington, Cong. ch. and so., 20,		
29-16; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10,	59 16	
Plantsville, Rev. Loren F. Berry, 5;		
Mrs. Abigail J. Clark, 1,	6 00	
Simsbury, 14 Ch. of Christ,	94 12	
Unionville, A thank-offering from a friend, with other dona., to const. Mrs. ESTHER B. WOODFORD, H. M.	50 00-1,221 46	
Litchfield co. G. C. Woodruff, Tr.		
Kent, 1st Cong. ch.	19 87	
Norfolk, Cong. ch. and so.	250 00	
North Cornwall, Cong. ch. and so.	65 90	
Salisbury, "The Twins' Tithe,"	2 00	
Terryville, Cong. ch. and so., 80		
const. HOWARD D. ALLEN, H. M.	105 50	
Thomaston, Cong. ch. and so.	19 02	
Torrington, 1st Cong. ch.	13 00	
West Winsted, J. J. Whiting,	20 00-494 29	
Middlesex co. E. C. Hungerford, Tr.		
Deep River, "E. A. L."	2 00	
East Haddam, 1st Cong. ch.	74 45	
Haddam, 1st Cong. ch.	25 72-102 17	
New Haven co. F. T. Jarman, Ag't.		
Madison, Cong. ch. and so. (of wh. m. c., 6),	17 29	
Meriden, Centre Cong. ch., 30; 1st Cong. ch., special, from a friend, 25,		
25.	55 00	
New Haven, Yale College ch., add'l, 10;		
United ch., m. c., 4,121; J. L. Eason, 30,	84 12	
North Haven, A friend,	10 00-166 42	
New London co. L. A. Hyde and L. C. Learned, Tr's.		
Grassy Hill, Cong. ch. and so.	19 75	
New London, 1st Cong. ch., a friend,	20 00	
North Stonington, Cong. ch. and so.	150 00	
Norwich, "P. C."	100 00	
Preston City, Cong. ch. and so.	28 25-318 00	

Tolland county. E. C. Chapman, Tr.

Andover, Two contributors,	81 00
Bolton, Cong. ch. and so.	50 00
Coventry, A thank-offering,	7 50
West Stafford, Cong. ch. and so.	10 00
Windham county,	38 50

Danielsonville, Westfield Cong. ch.,

80; "E. F. D.", 5.	85 00
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Plainfield, Cong. ch. and so.	27 00
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Pomfret Centre, Miss J. T. Ripley,	10 00
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West Woodstock, Cong. ch. and so.	4 50
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Windham, Cong. ch. and so.	20 00
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Shelton, J. Tomlinson,	141 50
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	10 00
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	2,711 83
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Legacies.—Madison, Abraham A. Dowd, by N. Chittenden, Ex'r., 1,000; George M. Dowd, by Wm. S. Hull, Ex'r, add'l, 250,

	1,250 00
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	3,961 83
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NEW YORK.

Albany, C. A. Beach,	25 00
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Belmont, A friend, for the W. C.	1,016 33
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Africa Mission,	56 00
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Berkshire, 1st Cong. ch.	115 00
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Brooklyn, Ch. of the Pilgrims, "J. L.	45 00
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P." 50; South Cong. ch., 50; Mrs.	12 45
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L. G. H., 10; A friend, 5.	10 00
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Candor, Cong. ch., 20; E. A. Booth,	65 69
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25.	23 70
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Chenango Forks, Cong. ch. and so.	45 00
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Copenhagen, Rev. W. J. Cuthbertson,	12 45
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Crown Point, 1st Cong. ch., 51.25; 2d	10 00
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Cong. ch., 14.44.	65 69
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Danby, Cong. ch. and so.	23 70
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Homer, J. M. Schermerhorn, 200;	25 00
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B. W. Payne, 10.	25 00
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Keesville, R. B. Tomlinson,	50 00
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Moravia, Cong. ch. and so.	7 88
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Mt. Sinai, Cong. ch. and so., 15; Miller's Place, m.c., #1.50; "Sojourner,"	15 00
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5-50.	45 00
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Newark Valley, Cong. ch. and so.	37 74
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New York, L. S. Sules Ely, 1,000; A	37 74
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friend, 200; D. S. Martin, a memorial	10 00
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offering, 15; James W. Treadwell, 5,1,250 00	10 00
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Richford, Cong. ch. and so.	5 00
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Riverhead, Cong. ch. and so.	10 00
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Sherburne, Mrs. L. N. Buell,	30 00
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Sodus, "E. P."	5 00
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Troy, D. L. Boardman,	30 00
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Utica, Bethesda Welsh Cong. ch.	10 00
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Waterville, Welsh Cong. ch.	7 35
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West New Brighton, Rev. Sydney G. Law,	8 00
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Westport, Mrs. Mary Spencer,	10 00
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West Winfield, Cong. ch. and so.	25 00
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Woodhull, Pres. ch.	10 00
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Yonkers, S. P. Holmes,	10 00
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—, a friend,	5 00
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Legacies.—Walton, Elizabeth Bassett,	316 15
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by George W. Fitch and T. S. Hoyt,	10 00
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Ex'ts, 57.44; less exchange,	3,622 29
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North Springfield, 1st Cong. ch. (of wh. from Charles E. Harwood, to const. Rev. S. G. Elliott and Rev. James Weller, H. M., too), 120 25—134 25

MICHIGAN.

Ann Arbor, A friend,	60 00
Baldwin, Cong. ch.	3 77
Banks, Cong. ch.	7 93
Battle Creek, A friend,	2 00
Bedford, Rev. F. W. Bush,	1 00
Benton Harbor, Rev. W. H. Brewster,	
25; S. A. Bailey, 3,	8 00
Carson City, Cong. ch.	5 66
Coloma, Cong. ch.	1 68
Crystal, Cong. ch.	2 00
Detroit Trumbull-ave. Cong. ch., 9:14;	
Rev. R. W. Wallace, 5	14 14
East Johnston, Cong. ch.	8 20
Hillsdale, Rev. Hiram Smith,	10 00
Hopkins, 2d Cong. ch.	8 10
Hubbardston, Cong. ch.	6 85
Jackson, 1st Cong. ch.	364 33
Johnston and Barry, Cong. ch.	1 75
Laingsburg, Cong. ch.	4 50
Ludington, Cong. ch.	50 00
Mackinac Island, Union Meeting, by Rev. J. K. Greene	11 02
Muir, H. G. Packard & Co.	10 00
Niles, Wm. Wares,	30 00
St. Johns, Cong. ch. and Sab. sch.	38 46
St. Joseph, Cong. ch., add'l collection, by Rev. J. V. Hickmott,	10 00
Union City, Cong. ch., 103.46, A friend, 200,	303 46
Vestaburg, Cong. ch.	00—947 43

WISCONSIN.

Alderly, James Thomson,	5 00
Arena, Cong. ch.	6 02
Baraboo, Cong. ch.	4 50
Beloit, 1st Cong. ch.	25 61
Brandon, Cong. ch.	20 00
Brant, Mrs. E. W. Scott,	4 00
Emerald Grove, Cong. ch., 18.25; A friend, 5.50	
Green Bay, Babies' Aid Society,	20 75
Hammond, Cong. ch.	50 00
Johnstown, Cong. ch.	4 10
Kaukauna, A friend,	5 00
Kenosha, Dr. T. Gillespie,	5 00
Lancaster, Cong. ch.	33 45
Milwaukee, Hanover-st. Cong. ch., 5.85; Tabernacle Welsh Cong. ch., 5,	
Monroe, Our Family Miss' Box,	10 85
Pleasant Prairie, —	7 20
Racine, 1st Cong. ch.; Welsh Cong. ch., 11.35; Mrs. Jane Perry, 6; L. Bradley, 1,	10 00
Ripon, Cong. ch.	38 35
Royalton, Cong. ch.	121 00
Waukesha, 1st Cong. ch.	6 00
Waupun, 1st Cong. ch.	30 00
Wauwatosa, Cong. ch.	21 22
West Salem, Cong. ch.	54 10
Legacies. — Fort Howard, Rev. D. C. Curtiss, by Edward C. Curtiss, Ex'r,	9 95—459 10
	113 75
	572 85

IOWA

Ames, Cong. ch.	22 44
Cherokee, Cong. ch.	30 25
Chester Centre, Cong. ch.	18 00
Denmark, Cong. ch., 20, Kellogg Day, 14,	34 00
Eldora, Cong. ch.	24 77
Garden Prairie, Cong. ch.	5 25
Gilbert, Cong. ch.	5 07
Hillsboro', J. W. Hammond, Kellogg, 1st Cong. ch.	5 00
Kelly, Cong. ch.	7 69
Macomb, Cong. ch.	3 00
Marquette, Cong. ch.	7 09
Mitchellville, Cong. ch.	4 20
Monticello, Cong. ch.	27 75
Oakland, Cong. ch.	10 00
Trær, Cong. ch., 15.94; A friend, 5	20 94
Winthrop, Cong. ch.	19 05—244 50

Donations.

Legacies. — Des Moines, Mrs. H. L. Rollins, by H. L. Whitman, Ex'r, add'l,

2,355 83

2,600 33

MINNESOTA.

Cherry Grove, Betsey Ingalls,	5 00
Little Falls, Cong. ch.	2 60
Minneapolis, Vine Cong. ch., 19.69;	
A friend, 10,	29 69
New Ulm, Cong. ch.	9 00
Northfield, Cong. ch.	140 18
Owatonna, Cong. ch.	3 54
Rochester, Cong. ch.	25 50
Rushford, Cong. ch.	3 16
St. Cloud, 1st Cong. ch.	9 65—228 32

KANSAS.

Delmore, Cong. ch.	1 25
Galva, Cong. ch.	5 00
Good Hope, Cong. ch.	1 75
Great Bend, Cong. ch.	5 00
Milford, Cong. ch.	4 00
Mound City, 1st Cong. ch.	5 00
Sterling, Cong. ch.	17 10
Topeka, A friend,	5 00
Wakefield, Madura Cong. ch.	15 97—60 07

NEBRASKA.

Ashland, 1st Cong. ch.	9 00
Aten, Cong. ch.	1 32
Avoca, Cong. ch.	3 76
Lincoln, Mayflower ch.	1 00
Maineland, Cong. ch.	3 00
Scribner, Cong. ch.	7 00
South Bend, Cong. ch.	7 00
Spring Ranch, Cong. ch.	2 10
Weeping Water, Cong. ch.	20 00
York, 1st Cong. ch.	24 85—79 03

CALIFORNIA.

Oakland, 1st Cong. ch., 64.80; Market-st. Cong. ch., 25.50; Park ch., 5; Rev. John C. Holbrook, 10,

105 30

Red Bluff, S. Doane, 10 00—115 30

OREGON.

Forest Grove, W. C. Bosworth, 1 00

COLORADO.

Colorado Springs, Edward Hildreth, 25 00
Silverton, 1st Cong. ch. 14 30—39 30

WASHINGTON TERRITORY.

Bay Centre, Rev. C. W. Matthews,	5 00
Houghton, 1st Ch. of Christ,	80 95
Olympia, Mrs. H. C. Brown,	5 00
Tacoma, 1st Cong. ch.	6 00—84 95

DAKOTA TERRITORY.

Chamberlain, Cong. ch.	5 00
Mellette, Mrs. M. C. Hathaway,	5 00
Spearsfish, 1st Cong. ch.	5 40
Springfield, Cong. ch.	2 00—17 40

ARIZONA TERRITORY.

Benson, Cong. ch. 90 00

DOMINION OF CANADA.

Province of Ontario.	
Fergus, Cong. ch.	14 50
Garafraza, 1st Cong. ch.	6 30—20 80
Province of Quebec.	
Montreal, Rev. John Fraser, 25; "A.," 5,	30 00

FOREIGN LANDS AND MISSIONARY

STATIONS.

England, —, Miss S. L. Ropes,	100 00
Japan, Kobe, DeWitt C. Jencks,	53 07
Sandwich Islands, Honolulu, Rev. D. Baldwin.	100 00

Scotland, Helensburgh, Income from legacy of Dr. Hugh Miller, for Ahmednagar Theol. Sem'y.	78 36
Turkey, Constantinople, The Home, for Africa, 9.17; Van, Rev. George C. Reynolds and wife, 40.	49 17
Zulu Mission, Mon. con. collections, Amahlongwa, 8.45; Umrumbi, 15.07; Mapumulo, 14.70,	38 22
, A thank-offering,	25 00
	443 82

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,680 69
For outfit, special grants, and allowance for various missionaries,	5,379 99
For land and buildings at Smyrna, for school,	6,572 48
For Seminary property at Krabschitz, Austria,	3,360 00
	25,833 16

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

3,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Sab. sch., 100; Milltown, Young Ladies' Mission Band, for a school in charge of Mr. Fowle, 50; VERMONT.—St. Johnsbury Centre, Cong. Sab. sch.	130 00
MASSACHUSETTS.—East Granville, Young People's Soc'y of Christian Endeavor, 4.15; Groton, Cong. Sab. sch., 15; Montague, 1st Cong. Sab. sch., 10.75; Newburyport, Bellerville Mission Band, for support of Socrates, 20; Newton, 1st ch., S. F. Wilkins, for a new school near Ahmednagar, 40; Rochester Centre, 1st Cong. Sab. sch., 7;	5 08
NEW YORK.—Canaan Four Corners, Cong. Sab. sch., 5.30; Richford, Sab. sch. infant class, 3.15;	96 90
PENNSYLVANIA.—Audemried, Cong. Sab. sch.	8 45
OHIO.—Cuyahoga Falls, The Coral Workers, 5.00	40
ILLINOIS.—Washington Heights, Young People's Soc'y of Christian Endeavor, for J. E. Pierce's sch., Ismid, Turkey,	30 00
WISCONSIN.—Waupun, Cong. Sab. sch.	15 00
KANSAS.—Wakefield, Bible School of Cong. ch.	5 00
OREGON.—Forest Grove, 1st Cong. Sab. sch., for support of Fah Soong,	30 00
	345 83

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Camden, Elm-st. Cong. Sab. sch., 8.30; Danville Junction, Friends, 1.50; Portland, Williston Sab. sch., 11.80; Seamen's Bethel Sab. sch., 10; Woolwich, Cong. Sab. sch., 1.30;	33 00
NEW HAMPSHIRE.—Atkinson, Cong. Sab. sch., 8.10; Auburn, Carrie E. and Cora M. Abbott, 20c; Brookline, Cong. ch., 10.25; East Derry, 1st Cong. Sab. sch., 4.70; Goshen, Cong. Sab. sch., 1.30; Scytheville, Mrs. J. H. Todd, 30c.	24 85
VERMONT.—Newbury, Cong. Sab. sch., 5.35; Woodstock, Cong. Sab. sch., 12;	17 35
MASSACHUSETTS.—Deerfield, Orth. Cong. Sab. sch., 5; Holyoke, 2d Cong. Sab. sch., 27.77; Ipswich, Linebrook Sab. sch., 4; South Cong. Sab. sch., 2; Lowell, French Protestant ch., 2.50; New Boston, Cong. Sab. sch., 1; Royalton, 1st Cong. ch., 4.50; Stoughton, Cong. Sab. sch., 35c.	97 12
CONNECTICUT.—Farmington, Cong. Sab. sch., 40; Goshen, Cong. Sab. sch., 27.91; Salisbury, Mr. Harvey's class, 2; Southport, Cong. Sab. sch., 5.70; West Winsted, Cong. Sab. sch., 40c.	70 02
NEW YORK.—Lisle, Primary dep't of Cong. Sab. sch., 1.91; Miller's Place, Cong. Sab. sch., 3; New Lebanon, Cong. Sab. sch., 9; Pitcher, Cong. Sab. sch., 12.46; Rocky Point, Cong. Sab. sch., 3; Sparus Centre, Union Sab. sch., 5.65; West Greenfield, Cong. Sab. sch., 20c.	35 29
PENNSYLVANIA.—Allegheny City, Infant class of Plymouth Cong. Sab. sch., 25; Philadelphia, Walter Scott, 50c.	15 50
	353 07
Donations received in August,	85,864 10
Legacies	30,830 73
	106,684 83

Total from September 1, 1884, to August 31, 1885: Donations, \$387,013.15; Legacies, \$121,478.46 = \$508,491.61.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

VERMONT.—West Dover, Cong. Sab. sch.	3 00
MASSACHUSETTS.—Ipswich, Linebrook Sab. sch.	75
NEW YORK.—Lisle, Primary department of Cong. Sab. sch.	1 20
DOMINION OF CANADA.—Kincardine, Cong. Sab. sch.	5 00
ESTATE ROUMELIA.—Philippopolis, Miss Stone's Sab. sch. class,	1 67
INDIA.—Manamadura, by Rev. A. H. Burnell,	4 51
	15 13
Previously acknowledged,	47,333 77
	47,348 90
	25
CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.	284 25
MAINE.—Danville Junction, A friend of missions, for Zetpoon,	284 50
Previously acknowledged,	284 50

FOR YOUNG PEOPLE.

AT HOME IN MICRONESIA.

BY MRS. C. T. RAND, OF PONAPE.

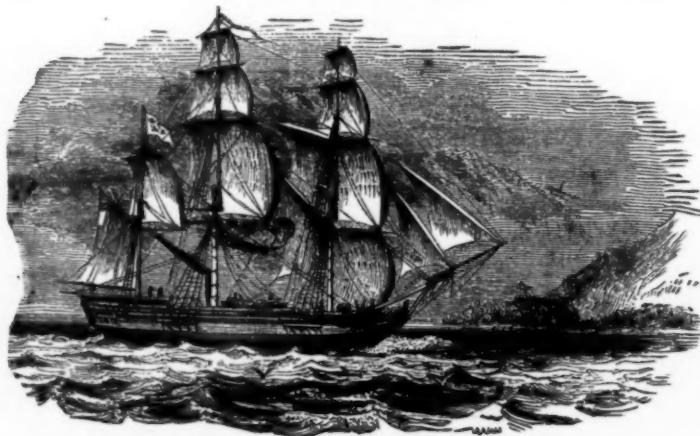
[When the *Morning Star* No. 3 was wrecked on the island of Kusae, February 22, 1884, Mr. and Mrs. Rand, of Ponape, were on board, having expected to return to Ponape within two or three weeks. It will be remembered that, after the wreck, Mr. Rand accompanied Captain Garland in a somewhat venturesome, but successful, attempt to reach to Ponape in the "long boat," an account of which was given in the *Herald* for March last. Mrs. Rand remained on Kusae until the *Jennie Walker* came to do the work of the *Star*, and by this vessel she returned to her home at Ponape. A private letter from her, written partly at Kusae and partly at Ponape, will be welcome to our young friends, as giving a picture of missionary life in Micronesia.—ED.]

IT is now more than a year since our last letters from home were written, and to say that we are hungry for news does not half express it. In September we shall look for a vessel from Honolulu to do up the work among the islands, and to bring our provisions, mail, etc. The friends here are very kind, but at times such a longing to get back to Ponape comes over me that in sheer desperation I run to the veranda and scan the horizon to find a little speck which might after a while turn into a ship. Then soine one will ask: "Why do you look for a sail when there is no wind?" Sure enough! Ships can't sail without wind, and for weeks the water has looked like a sea of glass.

The Fourth of July passed off very pleasantly with us. The children, Ned and Frank Pease, John Walkup and Mabel, together with two children of a trader, gave a little concert. They sang and spoke pieces, and did wonderfully well, we thought. After this, we old folks sang "America," "Star-Spangled Banner," and "Home, Sweet Home." The sitting-room looked very pretty, trimmed with evergreens, which we gathered up on the mountains ourselves.

Ponape, September 15.—On the twenty-second of August, just six months after the wreck of the *Morning Star*, Mabel and I had just seated ourselves to begin her lessons when Mrs. Walkup called from the sitting-room: "Did you hear that?" "What?" "Why, 'Sail ho!'" she replied. In a second we were on the veranda, and sure enough there was a vessel, at no great distance, approaching the island. Many were the questions asked: "What is she?" "Whence does she come?" "Is she coming in?" "Is she for us?" We were not to remain in suspense very long, however, for we could soon distinguish, through the glass, the Hawaiian flag and the flag with the white centre. Then we knew it was one of Mr. Cooke's vessels, and as we had long supposed one of his ships would be chartered to come to us, we concluded at once that it was for us and that before many hours we should have news from the outside world. Oh, how long those few hours seemed! Mrs. Walkup, who is calmness itself under all circumstances, said: "Why don't you do something; then the time will pass more quickly." I took her advice, and sat down to my sewing; but it was a hopeless case. I gave that up and began walking up and down the veranda to watch for the coming of the missionaries, who had gone off to the vessel quite a while before.

Soon we saw Dr. Pease in his canoe. He waved his hat to us, which I took to mean "good news." He stopped on his way home, to tell us the news. To think we were to see the Logans once more, and that Miss Fletcher was to have an associate, and that perhaps in a week's time I should be at home, was almost too much to believe, and the only way I could express my joy was to sit down and have a good cry. Well, five days later we said good-by to the dear friends with whom we had spent six pleasant months, and, leaving Miss Palmer behind for one year, that Dr. and Mrs. Pease might take their much-needed visit home, we and the Logans sailed for Ponape. Owing to calms and head-winds, we did not sight Ponape till the seventh day out. On the evening of that day, Captain Holland kindly lighted a torch which he had prepared, that the friends on shore might know who we were. Before the torch had burned out, a bright fire was



THE FIRST MISSIONARY SHIP, "THE DUFF." (Sailed from England in 1796.)

seen on shore which satisfied us that our signal had been seen, and this was their answer. It was sufficient proof to me, too, that Mr. Rand was alive and well, as he alone would have lighted the fire.

The next morning found us about the same distance from land, but little nearer the mission station. As we were going down to breakfast a boat was seen leaving the shore. In the course of two hours Mr. Rand was on board. Five months we had been separated in consequence of the wreck of the *Star*. Mr. Rand looked pale and thin—the result of overwork. The boys, who came with him, were overjoyed to see their mother and Mabel once more. Shortly after their arrival the wind died out, and it was evident that we should soon be drifting away, and the vessel would probably be out another night. Rather than wait for wind to bring her into the harbor, we proposed going ashore in Mr. Rand's boat. So, after a long three hours' pull, we were landed on the shores of Ponape. It was well we came in the boat, for the ship did not get in till *three days later*. Before Mr. Rand had left the shore in the morning, he and Miss Fletcher had agreed on a signal. In case I was on board, as they approached the land-

ing a boy was to go up the masthead and wave the flag. When the right time came he climbed up and, with all his might and main, waved for several minutes a small American flag. Soon we could see handkerchiefs flying from Miss Fletcher's veranda.

I cannot describe to you my feelings as I ascended the hill to my dear old home. How little did I think, when I left it last February for two or three weeks, that it would be more than six months before I should see it again! Miss Fletcher stood at the door, looking pale and thin. It was evident that she, too,



A SOLOMON ISLANDER.

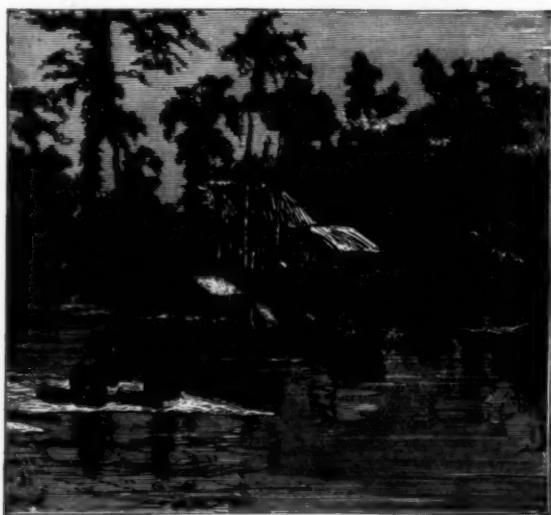
had been overworked. My heart sank within me after our greeting was over, as I thought of the sad news we had brought her of the death of her mother. I well knew how strong was the tie between them, and I trembled for her. But she knew to whom to go for comfort. The Hand that sent the blow, sent also the healing.

We are rejoicing over the good news that we are so soon to have a steamer. We have been wishing and hoping for one ever since the loss of the *Star*, little thinking that they had already commenced to build one before the *Star* was wrecked. We enjoyed very much the few days the Logans spent with us. Beulah and Mabel seemed to be perfectly happy in each other's company. Poor children! They both will be very lonely with no playmate.

We take much comfort in our two schools on the hill. There are fourteen in the girls' school; others are waiting to come in, and there is support for six more. But it may be best to take no more till the end of the year, when Miss Palmer

will be here. Besides the fourteen in the Home, there are seven day pupils. In the Training School there are twenty-four, sixteen of whom—eight boys and four couples—are living with us; that is, in little houses near ours. They are all intensely interested in the building of the steamer. Before they knew that one was to be built, they raised \$8.50 toward building a new mission ship. Now they are anxious to own shares, so a day or two ago we had a little meeting to talk over these matters. At the close thirty-five shares were purchased: making, in all, \$14.75 from the boarding pupils of both schools. They earned their money by working, outside of their regular work. The girls earned theirs by sewing and weeding, and the boys by leveling the ground around Miss

Fletcher's house. About a week ago Mr. Rand gave each of his boys a present of a knife. On the day of the meeting alluded to, one of them brought back his knife, asking if we would give him the money it was worth instead, as he wanted to own a share in the new steamer, and he had no time to earn the money. We were both amazed and delighted, for if



SCENE IN NEW GUINEA.

there is anything a native boy likes it is a pocket-knife, and it must have cost him a struggle to give it up.

At another meeting last week, our scholars took sixteen more shares in the new *Star*—seventy-five shares in all. We hope to reach one hundred shares; the day pupils and Sunday-school children are wishing to help.

The Lord has indeed given us, a great work to do,—the training of these pupils for teachers to help spread the gospel among these islands. Pray for us, that we may be guided by him in everything, and that we may be taught just the best and the wisest way of working with this people. An incident will show how these children trust us: A short time since Miss Fletcher, while questioning her pupils, asked little Rhoda—a child of six years, and the youngest in the school—"Who made the world?" The little one, lifting up her sweet face, said in a hesitating voice: "Did n't you make it?"

On October 15 our school closed, with an exhibition. We thought the pupils did wonderfully well in their singing, readings, etc.